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This text as transcribed by

MARJORIE LIVINGSTON

ascended prophetess

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THE AQUARIAN CHURCH OF CHRIST

The A.C.C. is a non-endowed body of believers
whose adherents in this and the other world
commune by psychic means.

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"I give you the keys by which you may yourselves unlock the Mysteries. That which lies within
you may discover by patient research." (Lecture 7.48)

"Therefore he that is initiated in the Mystery of Truth shall read and understand."
(Lecture 10.17)

LECTIONS
from
THE BOOK OF TRUTH

Transcribed by
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FOREWORD

I have long been interested in psychic matters, and in the possibility of communication with the Unseen World, and have received some inspirational writings clairaudiently, which have included several books, and part of the present script.

On January 22nd, 1931, a change came in the system of Mediumship. I was told to project my consciousness to the Temple of Truth, which stands upon one of the outer Spheres of our planet, and I was taken in vision to an immense chamber, which was, no doubt, the Hall of Learning. There, a large book with clasps was shown to me, lying open upon a lectern.

Later in the day, I received the following message from the Priest of the Temple:

"Write at our command, for that which is given to thy pen shall be of the Holy Writ which is inscribed in the Book of Truth which is kept within the Temple which thou has seen.

"For herein are written the Laws of God, not as they have been interpreted by man, but as they exist fundamentally, the foundation of all Cause from which all manifestations of Nature spring and all Matter evolves according to the necessity of man's evolution. . . .

"We are not able to carry this Book into thy plane; the volume is too sacred. Therefore thou must come to us within the Temple to study that which is written therein. Thy mind shall understand the symbols, and shall impress thy brain with images which it shall interpret in words and parables of earth. Fear not to carry forth this Word even unto the least, for until the least is become as the greatest, the Kingdom of the Christ shall not have been fulfilled."

Of the ensuing astral journeys which I doubtless undertook I can remember very little, but I have not the slightest doubt that my super-conscious mind did actually make these contacts during physical sleep, and that the sub-conscious mind stored the memories which became exteriorized during the process of the regular sittings which I undertook for the purposes of this book. . . .

I would not, however, be fulfilling my duty as Transcriptrice if I did not emphasize the human aspect of this work. Even in the full belief that this philosophy has been supernormally attained, it must be kept in mind that the teaching comes through a human channel and can lay no claim to infallibility in any shape or form.

MARJORIE LIVINGSTON

24th June 1932

We who have been with you undersign ourselves that this work may bear the seal of our names. Nevertheless the knowledge which has been given you is not our own, but is contained within the volumes which have been written not for those incarnate on your plane alone, but for those also who seek instruction upon the psychic Spheres of Being.

We have been but Interpreters of the Sacred Word, nor have we adequately translated it, for only in the sublime World of Perfection may it be perfectly understood.

You also have been an interpreter, for your soul has translated the Word in the language of your mortal brain that it might be written in the tongue of Earth. Remember, then, that your Earth is mute and inarticulate compared with the free converse of the Spheres. As you would not be enabled to explain the terms of your technical sciences in the language of primitive man, so can we not give you the full translation of the Word in your language.

Your mind may comprehend that which the brain cannot exteriorize, because the brain is finite, and the mind is linked with Infinity. Let him who reads, therefore, seek the light of divine Inspiration within his own mind to the end that he may see and understand.

We, then, who are privileged to attain access to the sacred books which are ranged within the Hall of Learning, and ourselves have brought you thither that you might read of the cosmic Word, have striven to perform a small act of Service in passing down to your world that which is our cherished possession.

In the Age which is dawning, the Aquarian Age, man will accept knowledge as he has not before accepted it since the ancient days of Atlantis.

We who have travailed through many incarnations greet you with love and understanding, striving to pass down to you that which is most needful at the present moment of Evolution.

In the Name of Him Who is Supreme and Eternal, we bless you. Amen.

Δ ZABDIEL

Δ ARCAZAIEL, THE SCRIBE

Δ APOLLONIUS THE TYANEAN

Δ AASHAR, PRIEST OF RĀ

Δ LEADER

Δ A PHILOSOPHER OF ANCIENT GREECE

Δ The Hierophant, who is Master of our Group, sends greeting. Amen.

1 THE SUBSTANCE OF THE EARTH

March 3rd, 1931

1.1 OUT of the atomic dust of the universe the power of God created the earth and all that therein is, and out of its constituent chemicals His wisdom evolved a body that should clothe the human soul during its period of incarnation. He gave to His people the sun to shine by day and the moon by night, placing not the celestial luminaries in the orbit of the earth and creating the countless hosts of heaven for mankind, but He placed the earth in the orbit of the sun in order

that it might receive such physical light and warmth and magnetism as it would require for its allotted purpose.

1.2 Throughout the cosmos there persists the illusion of the individual centre. The ancient Astrologers regarded the earth as the central pivot around which the sun and planets revolved; Science has taught that the sun is the centre of your universe.

1.3 You know that there are other universes shining like stars, far out in space, yet you have not yet become aware of a continuous centre, a Magnetic Sun, which gathers these units into a vast Cosmos, a vast luminary around which all universes revolve as planets around a central sun. Thus the Cosmos is One Star which is GOD. Amen.

1.4 So also the individual possesses a centre within his own mind. The world, the universe, the very cosmos, is of import to him only by reason of its reaction upon his own consciousness. To him, the great world appears to go past as pictures in a kaleidoscope, and he seldom realizes that the movement is an illusion and that the actual movement is within himself as he revolves around a common Centre in the process of his evolution.

1.5 Identify the Self with the Godhead, so shall thy soul move in harmony with all creation, and the path of thy orbit shall be a spiral that leads ever inwards towards thy Creator of whom thou art in substance.

1.6 The Sons of God perceived a symbolical centre in the physical sun in the days of Eden, when the earth possessed two spheres of activity, the outer containing the inner, the Etheric encircling the material upon which was forming the earth's crust.

1.7 The geography of the Earth was formed first in this etheric world and its character was impressed upon the earth's surface. Through this etheric sphere, which surrounded the earth like an atmospheric belt, passed not only the sun's rays, but also the planetary rays. Your science is only beginning to investigate the powers of radiation, but these matters were understood by the Creative Lords under whose auspices the planet Earth was formed.

1.8 Theirs was the power to store the celestial rays and to direct them upon the evolving Earth. They directed the forces of evaporation and condensation, they understood the focus necessary in order that internal heat should disintegrate the atomic structures, and the conditions necessary for forming more fruitful chemical alliances.

1.9 Sentient life was not the outcome of chance, but the result of application of knowledge upon the earth's integral elements.

1.10 I have said that the earth was an emanation of the sun. Your Scientists have advanced a theory of a sudden cataclysm, dramatic and grotesque, to account for the separation of your planet from the parent sun. Not so is the orderly working of divine Law.

1.11 You know that the sun is dissipating its bulk in radiation. What becomes, then, of these radiations? They are not lost, neither shall they pass beyond the boundaries of their own physical affinities.

1.12 It comes within your daily experience that water, under the influence of heat, will dissipate its form and evaporate into steam. The elements have not changed, it is merely the outward form that is altered by conditions. Water which is heated in one bowl may pass through the atmosphere in steam and condense on contacting the surface of another bowl which offers the requisite conditions.

1.13 Regard, therefore, the radiations of the sun as an evaporation of Energy. Thus radiation can pass freely through the solar aura, or magnetic field, and, given the correct conditions, can be condensed into form. These solar emanations contain all the rudiments of universal matter.

1.14 No Being who has not divine wisdom can mould this matter into form, but the Holy Sephiroth, who have charge over the Tree of Life, They can mould the elements in the power of the Most High God. To this knowledge aspired Adam, Scion of the human race, and God set His Tyler without the door of the Garden to guard the Tree of Life.

1.15 You see but the outward form of all things, you realize not the Presence within the vital Juices, you feel nothing of the celestial Force which permeates all matter, nor of the aspects of Being which take form under all conceivable circumstances. Many of these forms are synthetic and dependent for existence upon their progenitor, others are destined to eternal life because the vitality which animates them is the Being of the Eternal God.

1.16 Be content to lift up your minds to receive such knowledge as you are able to assimilate, for, as you are enabled, so shall you receive in abundance, but, were the purpose and the power of God to be revealed in their awful splendour and in their stupendous import, the mind of humanity could not bear the contact. There would ensue insanity, not of the physical brain alone, but of the soul, and the destruction of the race.

1.17 Beyond the bounds of earth, greater knowledge shall be given, and greater still as the soul forges its celestial pathway upward through the Heavens.

1.18 The life of Earth is less than a moment of dreaming in the Day of Eternity.

1.19 Man, of his own will, having sought affinity with the denser forms of matter, descended into the state which he had chosen.

1.20 I have told you that the etheric world had its geographical counterpart upon the new earth's crust, and to this the Adamic race descended and became subject to the exigencies of matter and to the laws of a three-dimensional world.

1.21 Here was nothing miraculous or supernatural. The souls who had desired the lower forms of life incarnated into the forms they themselves had helped to evolve.

1.22 Nor was this event a sudden cataclysm. It was gradual in its process. Howbeit, the Adamic race were the first inhabitants of your earth whom you would regard as human.

1.23 At this time, the earth crust was formed, and the conditions were favourable to life, and animal forms were already considerably evolved.

1.24 The Sons of Adam, incarnating as Immortals, brought one outstanding foreign aspect to the plane of earth. They brought Memory.

1.25 So the Adamic race in the primitive world worked ceremonial rituals, erected Temples, and disseminated knowledge.

1.26 They found themselves no longer free-men, but held in bondage to its surface, answerable to its laws, and limited mentally by the poor capacity of the physical brain.

1.27 They earned their bread by the sweat of their brow, and the earth brought forth thistles.

1.28 A new and terrifying experience, this, incarnation into matter. If human brain-cells had not been created as a filter through which only the most fluid of recollections could pass, then must madness have ensued. As matters existed, only the functioning consciousness could inhabit the mortal body, the greater portion of the ego remained still in the mental state.

1.29 I will speak in this context of the significance of incarnation.

1.30 We are best able to impress you with explanations through the use of a suitable analogy. It is a surprise to some of you that we should choose our analogies from among your modern inventions, but you must remember that the inventions, so-called, which are new to you, are old to us, and the principles which govern them are a part of the universal, even of the cosmic, Principle. Again, those of us whose work is of a missionary nature and who seek to enlighten the world by the projection of knowledge, keep ourselves well informed of all that transpires upon your plane in order that we may be able to avail ourselves of any new means of illustration for our teaching.

1.31 Therefore, in order to explain the process of incarnation, I will take the illustration of an ordinary glass bulb which acts as a medium for the electrical force which gives you light. Roughly, this is a hollow, pear-shaped receptacle of plain glass fitted with a suitable coil of fine wire. Detached from any electrical connection, it is quite useless. But once it is linked up with an electric battery, it is able to absorb the current and to translate it into the phenomenon of light. This light will endure so long as certain conditions are observed. It is essential that the wire

within the lamp remain intact, that the lamp itself remain connected with the battery, and that the battery receive its current from a generating station.

1.32 In my analogy, the current is Life, the lamp is the physical body, the battery is the human soul, and the Power Station is the divine Centre of Energy.

1.33 Add to this picture the principle of growth, and visualize a lamp that is formed by a gradual process so that it can absorb an ever increasing stream of current.

1.34 Now, my point is this, the electric battery cannot be contained within the confines of the electric lamp. The lamp is merely fed from the juice of the battery and functions in consequence of their nature.

1.35 There is no mortal body upon your earth able to contain in entirety the evolving soul and divine Spirit of a human personality. The body constitutes a point of contact between the mundane and the etheric, just as the soul is the point of contact between the etheric and the divine.

1.36 The soul that seeks incarnation is concerned with the reactions of celestial rays upon protoplasmic juices. It is not suitable here to enter into the astrological aspects of incarnation, for the subject is so vast it would of necessity break the sequence of the teaching, and must be dealt with in order.

1.37 The soul, then, or ego, having found protoplasmic substance with which it possesses affinity, proceeds to absorb or attract it to itself, under the guidance of expert helpers, into a physical vehicle of expression. When the first stage of this process is complete, the body emerges into the earth and proceeds to extract suitable nourishment from the available chemicals.

1.38 As growth proceeds, so more and more of the living fluids of the soul are poured into receptive centres. Now the points of ingress are interesting. They correspond to the chakrās, or ductless glands, or psychic centres, of which there are seven vital specimens in the human body. To each centre belongs the gate of ingress of a particular faculty. To the solar plexus is allotted the channel of animation, the silver Cord of physical life. To the sacral plexus belongs the contact with the Hidden wisdom, the Kundalini, the Coiled-up One, the Serpent, the Tempter, the divine Exaltation, for actions must correspond with reactions; mediocrity has its correspondence in mediocrity, but degradation with exaltation. The swing of the pendulum is an immutable law, and where the seat of power lies, there is the force, for good, or for evil.

1.39 There are two vital centres in the brain, but in the body there are five, therefore only two-sevenths of the power of the body's contact with the Inner Self, or soul, is through the channel of the intellect.

1.40 This may come as a surprise to you who, cooped in the physical, do not understand your own bodies nor their latent faculties. God never gave you inadequate vessels of incarnation, it is you yourselves who, through the generations, have atrophied them and rendered them inadequate.

1.41 You have in your body seven centres open to cosmic vibrations, seven points of contact with the divine illuminating Current. Through these channels you are enabled to receive all that is necessary to ensure a safe and successful initiation in the Mysteries of Earth. Most of these centres you have closed against the celestial influence.

1.42 So your electric lamp of seven wires is dim. It can never contain the whole battery of the soul, but it can radiate the light of seven separate lines of influx of the electric current. Relatively it can illumine a large area within the mists of earth, but it fails to function as was intended.

1.43 Now the Sons of Adam were aware of these centres and of their functions because the knowledge was inherent in their nature as Sons of God. They were aware of the uses and abuses of the various Essences to be obtained through the physical channels, for their father, Adam, had eaten of the fruit of the Tree.

2 ATLANTIS

March 4th, 1931

2.1 FROM primeval Atlantis, names have come down to you, names like shells that have lost the inhabitant within, mere husks, meaningless and void.

2.2 The broken shell you find upon the seashore was not always useless and empty; once it was strong and lustrous, a fortified castle to a living habitant of the sea.

2.3 So with these names. I have told you the development of your planet was controlled by an Overlord. So it is also with the other planets in the solar system. Within the aura, or etheric planes, of each planet dwell highly-developed Personalities who obey the commands of the Ruler of the planet, even as He obeys the Holy Laws of the Supreme God. There is free intercourse among these exalted Spheres, for they are beyond the bounds of three-dimensional space and time, and their communion is the communion of Thought.

2.4 The Sons of God in Atlantis were enabled to behold these Personalities. They were their Initiators in the Cosmic Rites, They were Kings and Princes, and they accepted them as Manifestations of God.

2.5 Now is it clear to you whom were those Entities whom you now call "pagan gods"?

2.6 All the abuses, all the misconceptions, that have surrounded the consideration of these Beings is due to one cause, namely the impossibility of impressing the actualities of a four-dimensional sphere upon a three-dimensional world.

2.7 The early inhabitants of your earth were themselves composite in nature, and were in touch psychically with an immense gamut of forces, both good and evil.

2.8 The faculty of memory inherited by the Atlanteans led them to pursue various practices which had been their habit in the days of their purity. Inspired by the voice of their Guiding Spirits, they built Temples and founded Mystery-Schools, but their nature had suffered contamination, and they failed to keep them pure. They worshipped these Beings whom they recognised as Masters and Overlords, but they began to endow them with human qualities, and even human sins. They bandied about the sacred Names, attaching them to ribald tales and defiling them in debased rituals. Therefore the inhabiting Spirits withdrew from the form of their Names, leaving the empty shells. Nevertheless these vehicles of manifestation, hollow though they were, still remained among the people, and through the Ages that came after there were Sages and Philosophers and Magi who, doing honour to the sacred memories, were able to invoke the Spirit to return and to manifest again to Man. It was thus that Pallas-Athene manifested in Greece when her Temples had been purged of vicious practices.

2.9 Each of those Temples which to-day you call "pagan" was, in its pure aspect, linked by a definite chord of vibration with a particular Sphere of Being. They represented in the physical world the Branches of the Tree of Life which is formed by the Ten Holy Sephiroth, the Emanation into Manifestation of the Supernal Father-God Who is the Source of All.

2.10 Therefore, from its earliest inception, the world never lacked a positive link with its Creator, nor were the sheep of God ever left shepherdless. It was man who hacked at the links and reviled the Shepherds; man, whose obscenities created a condition untenable to the manifesting Spirits, and, by the voice in his own nature, invited the minions of evil to usurp their habitation.

2.11 In those days were there Temples raised to Rā, the Sun-god, and the aspirations of the lesser human race turned to the sun, the natural father of their physical being, in acclamation and worship. The mind is indrawn, naturally, towards its axis, and the axis of your own solar universe is the sun. The sun, therefore, represents the centre and source of light, and, in this aspect, manifests God.

2.12 In your Kabbalah, the Plane of the Sun is relegated to Tiphereth, which represents also Microprosopus, the Messiah. Did not He Who came to you in the Name of the Lord say unto you: "I am the Sun of Righteousness," "The Light of the World"?

2.13 Link up these sayings, O children of men! For the Lord God has never veiled the Light of Truth; it is Man whose perversions have arisen as a miasma from the earth and blotted out from his sight the Illumination which is above the earth.

2.14 The sun of your universe is a sphere composed of atomic matter, even as your own sphere, but it stands as a symbol of Life, of Light and of Truth, and a symbol is ever a means of contact with the essential Reality behind emblematical form.

2.15 The unevolved consciousness can reach no higher than the symbol, or manifestation, but the developed Mind can tune in to the vibrations which link it with the specific divine Sphere.

2.16 The Adamic Race, descended upon Atlantis, had fallen from a four-dimensional existence into a three-dimensional world. They brought with them certain incipient memories of a Fourth Dimension, and sought contact with that which they had lost.

2.17 Self-regeneration is a slow process, and one not in accord with their nature, else would they not have fallen from grace. Therefore they sought communion with a state which, for convenience, we will call the Astral World, by means of ceremonial ritual which produced powerful phenomena. In those days, as I have explained, the Earth had not completely settled into its apparently solid structure with which you are familiar to-day. It was larger in size, and comparatively volatile and susceptible to psychic influences.

2.18 Man, having partaken of that fruit of the Tree of Knowledge which gave him information concerning his own structure, made use of his body to accomplish that which belongs normally to the region of the mind. He invoked the Spirits of Power and Majesty, but he invoked them by such means as their essential holiness could not contact. Therefore there responded to his invocations the negative aspect of the Angels of Power, the Lords of Darkness.

2.19 They indulged in blood-sacrifices. Now there is a very occult potency in the element of blood. It contains certain aspects of the Life-Force. In colour it is red, and therefore under the dominion of Mars and the Administration of Geburah, the Fifth Sephira, the Angel of Strength.

2.20 The letting of blood in the Sanctuary produced a tremendous acceleration of psychic force, and demanded a condition of absolute purity of intention, and a supernormal selective faculty in the choice of sacrifice.

2.21 For all ordinary circumstances and for human communities, the practice was an evil one, and fraught with powerful dangers containing the element of destruction. Rare exceptions may be made to this generality.

2.22 The symbol of the Passover Lamb is well known to you. It is sacred to the Hebrew faith, and, in its first institution, linked the oppressed and helpless children of Abraham with the mighty

Hosts of Mars, the Omnipotent Host of Heaven, who array themselves with the panoply of God and battle for Justice and for Truth.

2.23 The Holy Initiate, coming many years later to the City of Jerusalem, counselled the cessation of this ritual of sacrifice, knowing its dangers to the materialistic generation that was to characterize the sojourn of the Earth in the House of Pisces.

2.24 I will touch briefly here upon the significance of the Blood-Sacrifice of Calvary, though I shall be better understood in the light of much which I have to say hereafter concerning the constitution of the body.

2.25 A pure Soul may transmute the elements of his physical body to a state of mundane perfection, if I may use such a paradox. In other words, the body may be evolved to a state whence it is ready to be projected from the mundane sphere in radiation. The putrefaction of the mortal body after death is the result of perversion of atomic structures which revert to their integral elements by a process which is the outcome of a slow deterioration of natural essences.

2.26 The point at issue is that the Blood of the Man Jesus, through the operation of the indwelling Christ, was pure and undefiled. There was, therefore, an outpouring upon the earth of Pure Life.

2.27 This Act of Sacrifice was not a mere ethical performance, as it was the most potent and overpowering Ritual the world has ever known, or can know, in any Age.

2.28 There was a link forged for evermore with the Supreme Battalions of the White Company of Heaven, because, through this sacrifice of human Blood, they were enabled to contact for all time the helpless children of the human race, to fight for those who were weak, and to manifest their presence to all who would call upon them in the Name of the Saviour.

2.29 Therefore your Christian teachings are not wrong in allotting the Name of Saviour and of Redeemer to Him Who died, literally, that mankind might live. This was the true Life-Blood given in sacrifice, the Heart's Blood, which can be given only in physical death, and is not the same as the fluid which has passed into the veins.

2.30 The tangible element of blood is purely chemical and may be analysed in any laboratory, yet no human skill may assemble its ingredients, nor pour the life-stream into inanimate form. Bear in mind that matter is an outward expression of an actual substance, the tangible and transitory enveloping that which is intangible, yet stable.

2.31 In occult phenomena, one of the tests applied to manifestations is whether or no the form is bloodless. Unknown to the world at large, there exist beings who bear every semblance of reality, and indeed, within prescribed limits, they are real and their actions are positive even in relation to matter, but, if the life-current flows not in their veins, then they depend for existence

upon the condition which projected them. Their life is second-hand in your manner of speaking, and may be re-absorbed into the mass which created it, be it a purely elemental source, or the creative aspect of the human mind.

2.32 The Life-Essence of the Soul is not manifest in corpuscles. Such physical matter acts only as a vehicle of protection and concealment.

2.33 Is it not, then, apparent to you that the offering of impure blood upon the Temple Altars was an act of desecration, an insult to the Lord of Life, and a grave and potent danger to him who made the oblation?

2.34 To-day, as you are aware, in your very midst, offerings of impure blood are made in invocation to the Powers of Darkness. Such were the sins of Atlantis, and they are abominable in the sight of God.

2.35 The sin which in the Beginning caused by the fall of Angels, caused the fall of Man from Eden, and dogs the human race with unremitting persistence, and shall endure so long as Man continues to offer himself, a living sacrifice, upon the defiled altar of the world.

2.36 Only by growth shall a man legitimately obtain power. Only by development shall the microcosm reach the nature of the Macrocosm, only through Initiation shall the human unit attain to the Omniscience of the Creator of All.

2.37 Yet, in the Beginning the Emanations of the Heart of God strove to exert their own power in contravention to the Power that had projected them into being. In Eden Adam sought the power of knowledge against the natural law which decreed that in the process of growth he should, through the virtue of the latent Macrocosm within him, bring forth fruit from the essences of his own soul. In Atlantis, human man sought temporal power through the perversion of those very rites which, in their purity, would have brought him regeneration.

2.38 To-day, man is in scarcely better case. O coveted fruit of Power! O coveted Essence of Immortal Life! These sacred Trees grow in the Garden of the Lord as they grew in the days of Adam, and in other days before the morn of human existence, but the way to them is the Path of Initiation, and each common act of daily life, each thought, each word, is a ceremonial, each prayer is an Invocation which shall reach the ear of Angels, or, perverted, totter into the darkness, which is the Second Death.

2.39 So the Priests of the Temples offered obscene oblations and opened the chakrās of their bodies in illegitimate ceremonial. So the Power which they invoked was given to them, and the Power destroyed them.

2.40 Again I say to you that in those days the earth was more responsive to those influences which you call "psychic." Even to-day you have seen manifestations of occult power against

which even the most solid forms of matter have been as chaff. Such phenomena are rare, but those of you who have witnessed such manifestations will be cognizant of the overwhelming force expended. Such phenomena were not rare in Atlantis where the elements of matter had not yet congealed. Living man acted as a magnet for the vital forces of Nature, and was able to attract to himself more than he could control. He had eaten the stolen Apple of the Tree of Knowledge, but he had not digested it.

2.41 I am not romancing when I tell you that the evil ceremonials persisted in through the years actually reacted upon the elemental forces of Nature, and were instrumental in bringing about the cataclysm which destroyed Atlantis. The physical causes of the submersion of the continent were natural causes, but they reacted to man's power over Nature, a power which man has almost lost in consequence of his mis-use of his prerogative.

3 THE FLOOD

March 18th, 1931

3.1 IT is written in your Book that it rained upon the earth for forty days and forty nights, and the world was submerged, save the family of Noah and a representative pair of every beast.

3.2 In this form, a great epic of history has reached you in legend, and within the legend is contained a sacred symbolism of which few now possess the key.

3.3 Have you observed that the principle of the Ark was Equilibrium? Noah and his wife, his three sons and their wives, of the beasts a male and a female each. Here was a symbol of the stabilizing of Creation.

3.4 History would give you the Bible story in a different form. Atlantis and Lemuria were not destroyed in forty solar days and nights, but in a series of cataclysms of a volcanic nature. "Noah" is the name Tradition has given to the remnant of the Atlantean Race, not alone whom God had chosen, but who had chosen God. Because they had, in the face of evil and perversion, proclaimed Him Lord, they were able to hear His voice in their heart, and to depart before the catastrophe came that was not the outpouring of God's wrath, but the natural product of the causes Man himself had set in motion.

3.5 So these sons of Atlantis, destined to perpetuate their race in other lands, builded themselves craft and left their home and their country in obedience to the voice of the Lord. Some hundreds, in fact, departed in this manner, each group in a vessel of their own construction, and the Ship which is called "The Ark" combines them all into a concerted symbolism, and the building of the Ark as described in the Pentateuch has a great esoteric

significance far higher than any event in physical history, and outlines a Work that is far greater than the labours of men's hands.

3.6 At this point the world, as you know it now, became established. The submerged continent of Atlantis filled the ocean bed of the Atlantic, and the swollen waters rushed through the narrow channel you know as the Straits of Gibraltar and flooded the Mediterranean Valley.

3.7 The perversions of Man had been of so vile a nature that the very earth, the products of the earth, and its vegetation were saturated in evil vibrations. The trees had grown distorted, rank and poisonous growths flourished everywhere, and prickly and pestilential weeds encumbered the ground. The very winds were tainted with the scent of obscene incense, the crops were blighted and the animals fled terror-stricken into the thickets, so that there was a scarcity of food.

3.8 Within the houses, disease and luxury vied for supremacy, while starving slaves died on the open ground.

3.9 Such were the conditions of the last days of Atlantis. And God allowed the processes of Nature to run their course, and the purging fire was poured out over their land, and the dividing waters shut them off from the world of the living. And God raised up virgin land out of the bed of the sea, that Man might possess a pure earth to dwell upon, where he might sow and reap and spin, and while harvesting the work of his hands might individualize the soul within him and progress towards the Eternal World.

3.10 On looking back upon the Deluge, you connect it with the thought of death. I will tarry, then, upon this subject, and give you some knowledge of its significance in relation to Atlantis.

3.11 I have said that none but God giveth Life, and from none save Him can emanate an immortal soul. I have said also that Man is a creator.

3.12 The physical body of Man assimilates various chemicals in the form of food, and discards that which is not useful to its organism. The mind of man absorbs continually from the ether certain magnetic constituents; man digests them in his brain by a process similar to that in which food is digested in the stomach, and he then projects the residue back into the ether.

3.13 Here we touch upon the alchemical hypothesis of Transmutation.

3.14 A man may be more pure or less pure than the elements around his globe. By assimilating their vibrations he may purify or defile them. This, with the unthinking race that constitutes the bulk of humanity to-day, is a merely mechanical process, but the spiritual individual has in a life-time purified much with which he has come in contact, whereas the depraved man has polluted it.

3.15 Now, by ceremonial rituals, this power of man to project magnetic properties is so accelerated that it amounts to an exercise of the creative faculty. Certain complete forms, bearing every semblance of life, may be projected into the individual environment, and, as they gather strength from their creator, may travel far afield. According to the purity or infamy of the ceremonial that provided them with power, so will they be angelic or devilish in nature.

3.16 Since the ceremonials of Atlantis had become universally debased, the entire continent was ridden with these sub-human entities which were, in those days, not altogether invisible or intangible in the human organism. This was only one form of the synthetic life which cursed Atlantis; there were many other manifestations consequent upon the vitiated atmosphere and diabolical expressions of physical life.

3.17 To these, the destruction of Atlantis brought death, death complete and ruthless from which there is no resurrection, for these forms were empty of all indwelling Soul, and astral substance does not survive the disintegrating action of fire.

3.18 As regards the human souls inhabiting Atlantis, death destroyed nothing save their physical body, and they were given the opportunity for re-incarnation into a purified and beautified world.

3.19 Here was a new land, a new beginning. The surface of the earth was formed as the definite crust such as you know it to-day, and its shape became completely spherical. These and other chemical processes constituted the conditions which allowed the phenomenon of the Rainbow to be visible as an arc. The vapours which had surrounded the globe cleared, and the sun shone in the clear air, and the colours of the Spectrum radiated as a bow in the receding cloud.

3.20 The people accepted this Sign in Heaven as a symbol of a Covenant between man and his Creator, for it was the Emblem of Establishment.

3.21 The early manifestations of form were destroyed, and chemical matter was stabilized. The seven rays of the spectrum symbolised the seven Aspects of Life, the seven planets and their influences, the seven metals, the seven notes in the scale of harmony, the seven senses, which, at that time, were possessed by man.

3.22 Herein is the expression of those vibrations which shall support the physical world and the universe of which it is a part, for the rays of the spectrum are seven times seven in the Greater Arc of the Eternal Covenant.

4 KEYS OF THE MYSTERIES

March 25th, 1931

4.1 WHAT, then, is the nature of the world upon which your modern civilizations have been founded? The four elements which enclose it are four walls of Mystery, and the keys which unlocked the doors have been lost by Time.

4.2 The element of earth is a prison wall; you may dig deeply, but you may not plumb its depths, neither does your digging yield to you the secrets of the Great Geometrician whose Alchemy has generated the crystal and the gem, and has wrought in intricate design upon the dust of the ground.

4.3 The Force which lives and moves within these planes proceeds unseen and unsuspected. Man cares but for the fruits of the elements of earth, the crystals of precious metal, the costly jewels, the chemicals which yield him revenue and which feed the fruits of the ground and the tissues of his own body.

4.4 Man cries to God to give and give, but the gifts of God are above and below and about him, and he passed them by. Science has scratched upon the surface of the soil, but it works without a lamp, and the recesses of the elements are as dark caverns to him who brings not the light of spiritual wisdom to reveal the treasure within.

4.5 The element of water is a wall of which you may not reach the foundation. As the earth gives you food, so the water gives you drink, both you and all nature. Not only physically is the saying true, but spiritually also, for the first Water flowed from the supernal Fountain, the Source of Living Waters, which quickens the de-magnetized soul, and imbues it with the celestial Force of Life. The antiseptic waters of the sea, the quickening dew, the healing rain, all these are heaven-born and contain forms of life beneficent to Man.

4.6 The Air is a roof overhead, a ceiling through which he cannot penetrate, and he wots not of the wonders which are within the ether, gifts of God not yet accepted by mankind.

4.7 By a slow, laborious process, machine-made instruments may stumble upon the planetary rays and the etheric vibrations, upon the importance of the angles of solar radiations and the significance of prismatic reflections. All these influences combine within your atmosphere even as the chemicals combine in your earth to form mineral structures.

4.8 As below, so above. The geometrical values you find within the earth have their counterpart in the sky. The Universe is built up of vast reflective planes which register all reflexes of light and colour and emit shafts or rays of varying shape, potency, and quality. Those shafts may become interrupted, or intermingled by contact according to their affinity, one with another. Unless this principle be understood, Astrology would be indeed a useless science, for Astrology seeks to impress the human mind by translating transcendental knowledge into terms of individuality, assigning names to the celestial influences to aid man's understanding.

4.9 Your atmospheric belt is a kaleidoscope of light, of sound, of colour, and of a potential Force you have not knowingly contacted, but in which you live and move and have your being. For, as your flesh is of the dust, and as the juices of your body are of the water, so the breath of your lungs is of the air.

4.10 You have analysed the chemicals you inbreathe in respiration, or so you think, but you know nothing of that which the indwelling soul draws to itself out of the ether.

4.11 So you may add to the mysteries of your world the Mystery of Air, and of the Nature-Lords that dwell therein unknown and uncontacted save through the reactions of their rule within the Elements.

4.12 The fourth wall of mystery is the curtain of Fire, the region of Spirit, the Essence of all warmth and light within the world, the Hidden animation within the atomic particles of the human body of flesh.

4.13 When the Trumpet of man's triumph shall be sounded, and the walls of Mystery shall fall, the Wall of Fire will be the last that shall stand.

4.14 Go into your laboratories and ask man for the key of wisdom, and if man give it you not, go into the sanctuary and ask your God for the key.

4.15 God made not man to be a prisoner within the four walls of his physical state. The keys that will liberate you are within your midst, but it is within the sanctuary of your own soul you may seek them, for unless a man has descended the steps of self-understanding, he is not competent to ascend between the portals of cosmic wisdom.

4.16 You are born into the elements, and become yourselves a part of the elements. Their constituent chemicals compose your own body and link within you with the soul which lends them sentient animation.

4.17 Therefore, the solution of the Mysteries is as much in yourselves as in the firmament, and indeed we said truly of old: "Know Thyself," for he who knoweth his own flesh understands the composition and expression of matter, and he who knoweth his own soul knoweth the secrets of cosmic Initiation, and he who hath plumbed the Mysteries of Spirit knoweth also God.

4.18 Within the heart of every being is hidden the key of the cosmic Mysteries. To find it is Initiation, the first and last purpose of every son of God, for thus the microcosm partakes of the nature of the Macrocosm, and the evolving Spirit reaches his eternal destiny.

4.19 By invocations, by rituals, by meditation, man has sought through history to obtain the key. Within the Mystery-Schools within the Churches, by fasting, by self-abnegation, by magic practice, has it been sought. A few there are who have found it.

4.20 Should you ask me: "where shall we seek?" I say to you, search each for yourself, and be guided alone by the prompting of the Spirit within you, which is God. For, out of the myriads of evolving souls which constitute humanity, each is destined to emphasize some aspect of personality which shall be his alone. It is only God, Unmanifest, the Nameless One, Who contains All within Himself.

4.21 The God which is without, beyond the Heavens, ruleth all universes and all bodies of people, but the God Which is within ruleth the heart of man. And the God without and the God within are One.

4.22 You all know that a bell which is perfectly cast rings true when struck upon. So shall the Word of God ring true in your soul, so long as your soul shall be flawless and emptied of that which is superfluous.

4.23 Impose not then upon yourselves aught that convinces you not of its needfulness. Submit not to the impositions of creed and dogma unless their tenets resound throughout your being with ecstatic conviction of truth. They who give themselves as an instrument for man-made laws unreasonably do but encumber the bell within them with trivialities so that it resounds not to the touch of verity. They who violate their own conscience with unrighteous acts, crack and flaw the bell, so that it cannot ring, and the soul is dumb and inarticulate.

4.24 Discard with courage all that is irrelevant. That is the first step, for creeds have become ill-worded, and dogmas misapprehended. The Schools and the Churches are concerned with the letter of their teaching and have lost touch with the Spirit. The teachers themselves have surfeited their minds with prejudice, so that the Word of God is, as it were, earthed within them, and cannot find expression through the human mouth-pieces that have been dedicated to its service.

4.25 Thus having purged the mind of prejudice and the body of impurity, seek then to commit yourself to the elements and to discover wherein you have affinity with Nature.

4.26 That which is gross shall be returned to earth for transmutation, even as the chemicals of the body shall be given to it at Transition. Thus take the body, purified, and give it unto the element of water, that as water it may be poured out and be no longer fixed in nature, but a mould conformable to such aspects of life which shall inhabit it, a medium betwixt earth and heaven.

4.27 For behold, the fixed state of your body is but a product of your civilization, an outcome of your own illusions which have imagined a solidity in matter. Matter is not fixed, but volatile,

therefore give your body, mentally, to the element of water in order that the Life-Current may flow with it and that the bonds of many generations which have bound it to earth may be loosened, and it may become conformable to the action of the human will.

4.28 Some there are who have sought to obtain this mastery of the flesh by fasting, by exposure, by self-abnegation and self-torture. If so be an individual believeth these methods to be the course by which he may attain his end, then let him follow the inspiration which prompts within him, for verily it may be the working of his own Karma which hath given birth to the desire.

4.27 Nevertheless, such self-inflicted impositions are not invariably a part of Initiation, nor is it the most natural process of Divine Alchemy. These things befall the flesh at Transition, when the soul needs it no longer. It then suffers all manner of rigours in the process of its abandonment and disintegration. But whilst the soul has need of it, then it is the Temple of the body, and needs care and not abuse, the luxury of health, and not the scourge of sickness.

4.28 Life is an Initiation. Life will impose upon the body the discipline it needs. It is man's possession, and he shall respect it. He shall keep it clean without and within. He shall protect it from impure contacts, he shall withhold from its brain impurity of suggestion, and from its chakrās all impure communications. He shall clothe and feed it as he himself knoweth its needs. Thus having made of his flesh a fit habitation for the soul, he shall identify himself with it, and by the power of the Spirit within him he shall overcome the resistance of its material constituents, and he shall shed it at will as a garment, and return, and gather it up again, until the time is ripe and he may commit it to the elements for transmutation.

4.29 Many of you will believe I speak of that which can never come to pass upon your plane, but if so you think, then you are ignorant of your own potentialities. You have seen the practice of levitation, occasionally of transformation and transition. In these instances, the body has overcome the forces of gravity and cohesion. That which is possible once in your midst is possible at all times. Not for many generations shall you acquire a power that has been lost so long to the children of Earth, but with the revelations of Science and the realization of the true structure of your bodies, you will be enabled to attune yourselves to the natural laws which equilibrate gravity and compression, so the body will be to you no longer a prison, but an instrument.

4.30 That which Science has not yet revealed upon your plane, seek to know spiritually by lifting up your hearts to the Source of all Knowledge and all Science. Visualize the element of water and identify it with the thought of your own bodies, for then shall they be poured out in the great Flux of the Universe that the fetters may fall from the soul and it may know and manifest Truth within the region of its incarnation.

4.31 In Alchemy, the chemical elements are first saturated that their constituents may be separated and vaporized.

4.32 Thus having given that which was gross in thy body to the earth, and that which was pure into the water, then thou art free to commit thy soul into the element of Air and to pass a new doorway of Initiation.

4.33 Recognize the soul within thee as the Mind. Dis-associate it from the working of the brain, for the brain is of the flesh and can do no more than cope with those mundane affairs which vex it, or, at best, can be an instrument through which the instruction of the mind is poured, and then it is as much an obstruction as an instrument, for it cannot apprehend that which is of the mind.

4.34 Within the mind is Impulse, Idea, Aspiration, and, in conjunction with the soul-body, Emotion.

4.35 Commit this striving, evolving, pregnant Self to the element of Air, for within the air is the breath of Life, and thy Self shall be vitalised.

4.36 Thou hast prepared thy body and given it to the element of water, and the eternal Fire that burns within shall evaporize that which is volatile so that by distillation it may become a part of the aerial space which is Four-dimensional.

4.37 Within this radius lies the whole gamut of manifestation, and thy soul may be a partaker of all which it may perceive by Affinity.

4.38 It is here the soul of man may seek Initiation upon the Inner Planes, and he may pass the Gate of Eden and may behold the Tree of Life and the Branches thereof, and the fruit thereof, and the seed which is in the fruit. And he shall behold the Serpent glorified which dwelleth in the Tree, which is the Supernal Wisdom.

4.39 The regenerate Son of Adam shall not go hence again as he came in, for the Crown of the Magus is given unto him, and henceforth he shall at will transcend matter and link himself with the eternal verities.

4.40 For as the wind bloweth among the trees in spring-time, quickening them to activity, so the Breath of God moveth among the Branches of the Tree of Life, the highest expression of the element of Air, which is a celestial element, and translated in its grosser form for the service of man.

4.41 The soul shall not suddenly arrive thus at the apex of its desire, but as a journey appears bootless that is without sin, so there must be a goal for the emerging Self when first it entrusts itself to the Air.

4.42 Let your souls breathe, O people! For the Breath of God is Cosmic and Universal, and the lungs of the soul being replenished with vitality, the chakrās of the soul shall be opened to cosmic experience and cosmic wisdom, and the senses of the soul shall be opened to feel the

warmth of Love, to taste the sweetness which cometh forth of strength, to hear the voice of God, to behold the Transcendental Light, and to speak with the tongue of wisdom.

4.43 He that would attain unto these things, let him be the servant of God and the master of his own Self, for by the mastery of the body, not by the death of the body, this state is reached, and he who attains it not in earthly life-time shall seek it long in the discarnate state.

4.44 The Spirit unto the Bride saith "Come," for the Christ within is the Risen Soul, and the Bride is the Incarnate Consciousness which seeks to regain its Affinity in the perfect ecstasy of that supernal re-union which is the Celestial Marriage, the Wedding-Supper of the Lamb.

4.45 Yet remember also that as only they which were prepared might enter in to the Feast, so no jot nor tittle must be neglected of the preparation, or the Soul is wounded by rejection, and the hurt shall take long to heal.

4.46 These are the Mysteries of the Element of Air, and many more are there than these, which man may seek for himself.

4.47 For, in this element, the Soul is prepared to release the Spirit within, that it may be committed to the element of Fire.

4.48 Only he that is bidden may come so far, for herein are the eternal Elements, the Essences of Spirit.

4.49 Nevertheless, he who has purged the body and submitted it to solution, and hath yielded the soul to be volatized in the psychic ether, may thus release his Spirit into the Infinite that it may be One with Life which is the unquenchable Energy, and with Love, which is the Eternal Flame.

4.50 This is the World of the Unbegotten and the Unmanifest, the World which was before all Worlds, and is within all worlds.

4.51 The body may be dissolved in water, and the soul commingled with the ether, but the Spirit shall enter the element of Fire and become one with it.

4.52 This is the eternal State, Ineffable and Indestructible. The Christ Manifest said unto you: "I am in the Father, and the Father is in Me."

4.53 He who has yielded his Self in absolute abnegation may say: "I am in the Father." He is become One with the Macrocosm.

4.54 But he who can say: "The Father is in me," has taken one more step, the final degree of Initiation as the world may apprehend it, for he is become the Microcosm individualized.

4.55 There is an ancient teaching in the world to which the Highest Good is to become One with Divinity, One with the great Mind in perfect Unity, even as a flame is lost within a greater flame. Yet if this were the End, then need man not have come forth from the Matrix of the Mother-God, for herein he was also One with the Macrocosm.

4.56 The perfection of divine Alchemy is Transmutation. Man has separated the bodies of his manifestation in order that that which is pure within him may be released so that it may ascend to rejoin the Nature from which it was born. But the work of the Spirit is not completed by its Exaltation.

4.57 It must again descend, linking the bodies of its manifestations into Individuality, and transmuting that which is base into that which is precious.

4.58 The Eternal Flame which is the Spirit within the heart of man must function not alone with its own Affinity within the Most Sacred Porch of Kether; it must burn, a living force, within his whole nature, and quicken even those elements which compose his body of flesh. Then may he say: "The Father is within me."

4.59 I have set before you an aim, an ideal, knowing well that, yourselves, you shall accomplish it yet. Nevertheless, the task is not beyond the power of man, even though it require generations of striving, for indeed man must needs arrive at this end ere his race is regenerate.

4.60 I have given you the steps to follow: Purification, Solution, Etherization, Ecstasy, and Transmutation. Each step is a degree of Initiation within the Temple of the Mysteries related to the planet Earth.

4.61 I have said that the Earth itself represents the degree of Sacrifice, and the Temple Courts which bound it each have their degrees within this Initiation. And the Temple is a place of beauty and of rejoicing, for they who come to its courts come as victors, and they carry palm branches in their hands. Their offerings upon the Altar burn as sweet incense, and the air is filled with harmony because their pulse has been yielded to the divine Nature, that it may beat in unison with the Pulse of God.

4.62 And the Master of the Temple is He Who was called the Son of Man, and therefore He has been here symbolized as the Lamb which hath been slain. Yet I would impress upon you that those only who have been trained to understand the Symbol shall behold it within the Temple. The language of symbolism has many tongues, and it is taught according to the individual comprehension of the Neophyte.

4.63 Do your own Colleges teach the curriculum in a foreign tongue? Neither do we impress upon you a language that is foreign to you.

4.64 The Cosmic Christ is above all Form and Expression, and all Manifestation is but a link wrought in order to make contact possible. You seek the light of Truth which is beyond all symbolism, where all manifestations will melt into the perception of the Unmanifest.

4.65 In creating man from the Likeness, or Being, of Himself, the Most Holy gave Himself to be crucified upon the cross of matter. His Likeness, His Spirit, is within all Being, and is sacrificed, therefore, to the exigencies and pain of matter. This is the idea underlying the whole policy of the plane of Earth as a degree of Initiation. This idea has been overlooked, yet the world has never lacked the Symbol of its inception. Far back in Atlantis came Osiris, his teaching filtered into the teachings of the world, and the Symbol of the Cross was before the eyes of all Initiates in the ancient Temples of the Mysteries.

4.66 Then came Jesus, a Living Symbol, incorporating in His Life a teaching of the Higher Mysteries which has not yet penetrated man's gross understanding.

4.67 Those who believed in the divine purpose of His coming have surfeited themselves with illogical conceptions, believing the Godhead to be incarnate in one body of flesh, which is a material travesty of the ineffable spiritual significance.

4.68 Those who have not followed Jesus, have failed to perceive a link in the chain of cosmic symbolism which God has vouchsafed to man. Yet they have, as it were, read the Book in another language, for the volume of God's Law is cosmic, and is translated into the tongues of all Creation.

4.69 The Story of the Resurrection is not but a promise of survival, and the raising up of a body that is in the likeness of the flesh, but a token that, as the Spirit of God is crucified in the flesh of Humanity and in Creation, so It shall arise again out of the bonds of matter and ascend to the Father-God and to the Planes of Kether where is eternal Glory and everlasting Life.

5 INCARNATION

May 1st, 1931

5.1 I SPEAK upon the matter of man's incarnation. Man is never wholly incarnate. This fact, which has escaped you, would explain much if properly understood.

5.2 The master of a puppet show animated a puppet, but he himself does not function within this assumed and diminutive figure. The personality of a man animates a body of flesh, but is not encompassed by it. A breath of wind may quicken an æolian harp, but the harp cannot imprison the zephyr.

5.3 The body of flesh is merely a vehicle for the expression of the Self, or ego. The efficacy of the vehicle is determined by the state of progress of the ego itself, and by the degree in which it lives up to the knowledge accorded to it.

5.4 If the flesh is given to evil, then the Spirit of Being within the animating Self is indeed crucified, and has difficulty in maintaining contact. It is necessary therefore to cleanse the flesh.

5.5 Further, as that which is static is less facile of manipulation, it is expedient that the body be surrendered to solution in order that the spiritual Essences may permeate it. Again, when the soul-body is given to the Air, it arises to meet its integral Self in its own plane of Infinity.

5.6 Man himself is a trinity, three persons in one Nature. The flesh is a synthesis. It is formed by the incarnating soul from the physical chemicals provided by parental protoplasm. Through the period of earth life it is gradually evolved and extended, and, as its capacity increases, so a more perfect manifestation of the soul becomes possible. The mechanism of the body becomes complete. It is invested with seven potential, or five practical senses, it possesses seven chakrās through which the soul contacts with the flesh, it has limbs for locomotion, a trunk to accommodate the functions necessary to its upkeep, and a brain to transmit the dictates of the inhabiting Mind.

5.7 The proof that it is not what you would call a "robot" creation is proven by the fact that with the withdrawal of the ego, it immediately commences to disintegrate. A beat of the heart is missed, and not all your cohesive atoms of carbon can save it from returning to the dust.

5.8 The functions of the body in relation to the soul are of considerable importance. I have already dwelt upon the manner in which it may express the nature of the soul. There are bodies so static that they can assimilate and transmit only such psychic qualities as are necessary to sheer intelligence. Such bodies live the life of robots, contacting only such pursuits as are conformable with matter. Their brains function in the mechanical rota of the material world, their chakrās are all but closed to the influx of Spirit, their body functions for mundane life alone, and their senses perceive but the illusion of mortality. The sins they commit are the sins of the flesh, which are injurious, but have no deep penetration upon the Inner Planes. Such an incarnation is void as regards the spiritual progress of the soul, and it hinders the soul because it is an expression of failure, and its sins add to the burden of Karma which the soul must carry into successive lives.

5.9 In such a case, the soul is barely functioning at all upon the earth plane. It remains in a state of Trance, or suspended animation, whilst only a modicum of its nature suffices to animate the flesh in which it has incarnated. The Spirit, Immortal, ever-waking, waits and suffers. The Spirit of man, which is God, lives on and suffers, but will not desert the flesh, for God is faithful and perfect.

5.10 Such an incarnation is an imprisonment in matter, for the soul is held in bondage. The expression of life is superficial, inspiration is lacking, and understanding, and the sins committed by the body are the sins of the material world: theft of mundane commodities, physical violence, selfish participation in such pursuits as have no counterpart in psychic reality.

5.11 Such sins incur a debt which must be balanced within the sphere of its commission, but nevertheless, the soul receives no injury thereby. The chakrās must be open in order that evil may penetrate the psychic centres.

5.12 Therefore, with a greater influx of Being into the incarnate life, the danger to the soul increases. An abortive flow of the psychic juices into material form produces many peculiar manifestations. The living soul is conscious within its earthly environment, but it lacks control over the faculties of Mind which it contacts but vaguely. There is impulse without wisdom, and sensation without knowledge. Such an incarnation is more complete in its purpose, for the soul is gaining experience, but the dangers are enhanced, and it is open to injury and suffering.

5.13 The sins of this existence are the sins of the senses, the sin of illegitimate sexual practices, of intoxication, of lust and cruelty and selfishness of mind. For these transgressions the soul suffers in the discarnate state, and the hurt goes nearer to the immortal Spirit. Nevertheless, such a life is seldom without its vestige of spiritual manifestation. The soul is active within the flesh, forming a link with immortality. Not uncommonly it brings a love of that which is beautiful, an unquestioning joy in the harmonies of sound and colour, and a gift for self-expression. The link is established with the inner consciousness, and there is a stifled outcry for knowledge, for perfection, for the eternal Love.

5.14 Again, there is a degree of incarnation when the soul is awakened and functioning consciously within the flesh. It contacts the higher Forces, and uses the body as an instrument wherewith to express them. According to the development of the soul, it may use this power for evil or for good.

5.15 In such a life, not only are the chakrās open, but the Mind also. The senses are controlled by Intelligence, and the emotions by Will. The extent to which this control can be exercised, or the higher contact maintained, depends upon the growth and virility of the soul that is incarnating. The higher the development, the greater the responsibility.

5.16 If the contacts are with the negative aspects of the supreme Power, and the faculty of Will is used to oppose the divine Laws, then its sins are mortal sins, and the sentence that shall be passed upon it is the sentence of Death.

5.17 God is not as a human judge that He shall condemn. It is the soul which condemns itself.

5.18 Such a dire calamity is not the product of a single incarnation. One fact must be borne in mind, in such a case, the body is merely the instrument of the soul. It is the soul itself, born of

celestial substance, impregnated with divine wisdom, which, of its own free-will and accord, chooses to counter the ineffable Love which created it, and submit its substance to Perversion. Such an act gives the soul affinity with darkness, and its re-incarnation into the life of earth is the bestowal of a new opportunity and a means of regeneration. If such an offering is refused more than thrice, then the soul becomes entirely permeated with a condition of perversion, which is a species of rot, and the indwelling Spirit is unable to maintain the contact. The Inviolable, Immaculate Spirit which is God cannot contact that which is evil, nor can it hold that which has fallen into non-existence. The soul-body, the Individuality, crumbles into dissolution because the divine Energy which vitalised it is withdrawn from its constituents. The soul has become impregnated with sin, and, thus vitiated, had sought to contact the Celestial Spirit, which is the Holy Fire. Thus is the Second Death.

5.19 You use the word "death" for the disintegration of matter which succeeds incarnation; this is the first death. The Second Death is the disintegration of Individuality.

5.20 In the flesh is Mortality, in the soul, Survival, in the Spirit, Immortality.

5.21 Truly the wages of sin is death, yet many of you submit to a self-torture which might be eliminated from among you. Your earth plane is a world of sin, it is a disease, a contagion. You are super-men if you can resist the germs which are in the elements around you. Each fault brings its reactions in Karma, and in Karma many lessons are learned.

5.22 The mortal sins are the sins of the Initiate who prostitutes his soul upon the Altar of Essential Perversion.

5.23 Neither need there be despair in the hearts even of these, for while Life still burns within their consciousness, whilst still there is Reason, Sensation, Animation, so still there is contact with Life eternal, and the High Priest of Evil may divest himself still of his robes of office and return in penitence along the road that he trod in pride. And in that day it will not be the God without, a Personality, Who shall punish him, but the God within, the Individualising Spirit within his own soul, Who shall chastise him, and all that he has perverted within his own Being shall perish, and by his own effort, and by virtue of the Spirit within, his leprous flesh shall be replaced by the flesh of a little child.

5.24 There are many reactions between psychic and physical existence. Disease of the soul may become manifest in sickness of body, but you shall not take this law as immutable, as many do, for physical conditions may be the outcome of a variety of causative purposes.

5.25 The soul is free to choose its own destiny, and it may perceive the wisdom of certain conditions which will tend to develop that which is most necessary to its progression.

5.26 The last incarnation of a soul into the plane of earth may be fraught with much interesting phenomena. Here the awakened ego, conscious and alive, is learning to unite the Planes of its

existence, to subordinate the body to the functions of the soul, and to express through the body the functions of the Spirit.

5.27 This is the perfecting degree. Some there are who reach this point, and then fail, because the contagions of earth are venomous, and then must follow expiation, for only the victorious soul, delighting in its own conquest, is eligible for the favour of initiatory rites, or indeed could delight itself therein. Again, it is the Self within, the Indwelling God, who is Master, the stern Judge, and His decree is the voice which you call Conscience. The God without, the Omniscient, manifesting through His Angels, extends perfect pardon and perfect love.

5.28 Let this be clear in your minds. There is no divine Force exterior to yourselves that shall visit you with vengeance. It is the Holy Emanation, individualising within the Self, that shall judge impartially and terribly, Who is all-seeing and all-knowing. Whilst the soul is encased within the body, it finds sanctuary within the ignorances and follies of the brain, and within the density of the flesh which is a cover against the assault of that which you have called the Still Small Voice; but once the awakened soul emerges from that which has been its chrysalis, then there is no escape from the flagellations of its own consciousness. This is no cruel dispensation, no exterior Law; it is an expression of the natural antipathy of Good for evil, it is an assertion of the Spirit, renouncing the evil that has sought to contact it, and seeking to purify the soul and body which it animates. If the soul consents to be instructed, then it puts itself in contact with the great flux of Celestial Love, and is comforted.

5.29 In every man lives God and devils, Heaven and hell, and the Forces make war within his soul, and to him who overcometh hath been promised the Crown of Life, the Plane of Kether, the House of the Living God.

5.30 Evil is naught but the perversion of Good, and shall be redeemed by transmutation, that is, by the re-arrangement of its integral particles into chemical harmony. The holy magic of divine Alchemy shall accomplish this thing, and it shall be performed through those among the children of God who have earned initiation into the cosmic Mysteries. Only to such as these shall the secret be entrusted, for they have been greatly tried, and their faithfulness established before God.

5.31 The very stars and the planets are the vials of the divine Alchemists, but the rays are insulated by the aura of Earth lest their potency should destroy the stabilization of matter ere the phenomenon of form may be safely dispensed with. The etherization of matter must of necessity be a process slow in its achievement. Already it is proceeding. Your Scientists tell you your earth is losing weight. It is because there live those among you who are able to transmute the dross of earth, to absorb its mundane chemicals in food and breath, and to radiate them after a process of spiritual digestion into emanations of Mind. A Medium loses weight through the expenditure of psychic force. You yourself, personally, have witnessed the phenomenon. It is not commonly appreciated that all who seek to give themselves in love to their fellows and to God,

are truly allowing the reactions of spiritual emotion in their own physical bodies to etherize some small element of their own organism.

5.32 Such souls are in tune with their own planetary vibrations, and their own being arises to meet the radiations of the astral rays. They bring through into Earth a strong chemical force, but insulate it through the medium of their own flesh, so that it can inspire and not damage. The Astral Ray is a subject which will be studied in the near future by your Scientists, and its potentialities will be discovered to be greater than any previously known force in existence. But your Scientists may neglect to study the aspect of the affinity of this Ray with the human mind. These matters were understood upon Atlantis when a Race of Gods contacted the Earth; some remnant of this teaching seeped into Egypt, and spread so far as Greece. To-day, the art is lost, the Astrologers and the Alchemists are alike discountenanced, and science has split its wisdom into arbitrary departments, seeing not in its blindness that each is dependent on other, that the stars above pour out their vials of chemical elements into the crucible of earth, and in the crucible they trace themselves in form, giving expression to Geometry with its kindred systems, to Biology, and to actions and reactions of mind and nature.

5.33 The first study of man should be Alchemy. Let him first observe the nature of manifested things, then let him look for the chemical constituents which are in the stars and mark their influence upon mankind. Let him not seek to be no more an Alchemist because he has become an Astrologer, not desert his astrology when he has traced the astral elements into the matter of earth and marked their penetration within the soil, and their influence upon the growth of humanity. The carnate brain cannot deal unaided with these matters, but the untiring, undying soul can learn of them, and can inspire the brain which it inhabits.

5.34 You live within a great flux of chemical elements, and yourselves are of them. In the immensity of space, so-called, you behold the illusion of stabilized form, and to this apparent surface you cling, reluctant to soar above it in life, and afraid to depart from it in death. Foolish brains! There is no death; the soul has assembled to itself a chemical house, temporary and unstable, and allows it to sink back at will into the vortex of flowing matter. All around you is flux, and in all the firmament there is only one Fixed Star, and that is Kether, the Crown of Life.

6 SPIRITUAL ALCHEMY

May 20, 1931

6.1 WITHIN all instability there is Security, for in all flux there is God also, for He pervades all matter, and is the Mainspring of all Life. Man lives in relation to his surroundings. His body is part and parcel of the chemical elements; his soul is one with the air he breathes and with the sun which gives him growth and vitality; his Spirit is One with the Divine Essence which is within all Nature and manifests in Immortality.

6.2 Man is inseparable from the world which surrounds him, and there is action and inter-action between him and the universe in which he functions. The chemicals of the earth pass through a phase of manifestation in the form of a human body just as the soul passes through a phase of expression by partaking of the elements of earth. By this process, mundane chemicals acquire contact with the sentient mind of an individualized ego. If the mind has been charged with evil, they suffer pollution; if with good, they are replenished with divine Energy. They return to their native condition in the dust of the ground and in the gases of the air and the moisture of water, but nevertheless they have undergone secret processes by their expression in flesh. They nourish the plants and the fruits of the earth, and by such means may be re-absorbed into a human body. This is the re-incarnation of matter, just as a human re-appearance on the plane of Earth is a re-incarnation of the Mind.

6.3 The flesh of man is one with the external elements, his soul is one with the Soul of the World, and his Spirit One with the Creator of all things.

6.4 Mind and matter are separated in the crucible of the soul's experience, but they shall be re-united when the purified fumes arise above the Celestial Fire, for man and matter are in the melting-pot, and that which is corruptible shall arise incorruptible, and that which is mortal shall put in Immortality.

6.5 Behold, the earth gives forth food for a man's flesh, the soul of the earth giveth him incarnation, and the Spirit of the Earth is the foundation-stone in the Temple of Heaven. The water slakes the thirst of man, the soul of the water satisfies the craving of his Mind, and the Spirit of the Water is the Fountain of Immortality. The air giveth the vital chemicals to a man's lungs, the soul of the air fulfils his being with wisdom, and the Spirit of the Air is the Breath of God. The fire giveth warmth to the body of man, the soul of the fire is the living torch within his own soul, and the Spirit of the Fire is the very Being of his own Self.

6.6 The elements purify the refuse of man's civilization, the soul of the elements initiates him into the mysteries of Life, the Spirit of the Elements is one with his own Spirit and with God. He shares the exterior forms of the elements with his flesh, their evolution with his soul, and their re-union with his Spirit. So be it. Amen.

6.7 As the vast reaches of the ocean are hid from him who has descended beneath the surface of the water, so the true nature of matter is hid from the eyes of man by reason of its appearance in physical form. Yet, until man realizes that the same life which pulses in his own veins, pulses also unseen not only in Nature around him, but in so-called inanimate forms of his manufacture, he shall not be able to contact the Divine Soul which moves upon the face of the Void, and become One in Mind with the Essence of Being.

6.8 Visualize the hidden Reality, the eternal flux of Life flowing through all that is visible and invisible of which each man is a part. For only after the process of Solution can Evaporation be

effected, and then only can follow Condensation, and the Magic Bowl of the Alchemist, emptied of Self, shall be fulfilled with the Divine.

6.9 The Sacred Essences are outpoured, but, because the laws of nature are electrical as well as chemical, only those constituents of a like frequency can combine, or even contact. In all chemical matter there is an electrical frequency. Every substance radiates magnetism because it is composed of atoms which contain not only essential Essences, but integral Energy. Chemical substance is a manifestation of primal Force, but it is a Force which has been insulated to supply the needs of those conditions which could not directly contact it. The density of matter is in itself insulation, it is a protection to those races who have not advanced beyond the need of its refuge.

6.10 You yourselves reverse the natural process, for by chemistry you produce electricity; that is because you have learned the potentialities of certain chemical formulæ. You can reduce chemical solids in this manner, but you have not learned to reduce the human body into magnetic current. Many years ago, it would have been thought that the metal zinc could not be a factor in enabling you to hear music played at great distances, nor do you to-day believe it is possible that in the human body you have a means of contacting worlds remote from your own. Zinc in solution: the body in solution: these things may be marvellous to you, but they are not miraculous.

6.11 You think I pass beyond your common knowledge into a realm of speculation, but if you will realize how little you know of the elements, how little you know of Space, aye, how little you know of your own flesh, you will confess that nothing is impossible for the reason it is not understood, and it is therefore illogical to reject as an absurdity that which has not been investigated.

6.12 The body of matter is chemical, the soul of matter is magnetic, and the Spirit of Matter is divine Essence.

6.13 As the soul can withdraw from the body, so can the Spirit from the soul, and as this is true of man, so it is true of matter, and of all the constituents of matter. Thus participation in the flux of Life demands the solution of form and of all appearance of solidity, and a casting of Self into the Great Sea which is the Soul of the World, born of the Creative Mother. From thence it shall become volatilised into the Magnetic Wind, or Cyclone, which is about the Earth, and is linked by its nature with the Magnetic Emanation of God which is Love, and stable, therefore, because it is held by that transcendent Law of Gravity which draws all Emanation back to to the Centre of Life, the Point within the Circle around which all Creation revolves.

6.14 Can you not meditate upon that One Centre, that Immutable Star, God-in-Essence, the Invisible, the Nucleus; and around Him visualize Creation as a vast Aura, a prodigious Sphere of living Magnetism? Imagine it so vast as to be without dimension, and so wondrous as to be Unknowable.

6.15 Within this cosmic Sphere exists every phase of manifestation and every form of matter. One minute category in this gamut of expression is known in part to the children of men. This little category consists of matter moving at a rate of frequency productive of that phenomena which you call your solar system and of the stars in the Firmament.

6.16 There are systems of Creation interpenetrating this little world of stars, other Spheres revolving unseen upon their axis and rotating in their orbits. Worlds of Light there are, and worlds of darkness, but you contact them not because they come not within the radius of your physical powers of perception.

6.17 Now your little world of stars, being in close affinity both chemically and by reason of the rate of vibration of its electrical constituents, is not broken up into myriads of independent spheres as a glance at the sky might cause it to appear to you.

6.18 The world of matter, as you recognize the word, is one world; each star and planet is a bead in the chain that binds it into unity, and each link in the chain consists of a magnetic ray.

6.19 The substance of the stars, in which category I include the sun and planets, is chemical, and therefore by solution may be volatilised and projected in radiation. Space is no barrier to such a ray because it includes no matter that contains affinity with its nature.

6.20 The character of the ray is defined by two agents; one, the chemical nature of the star from which it is projected, and two, the angle of its projection.

6.21 To comprehend this second consideration it is necessary to study the science of Geometry, for by that means alone the result is arrived at as to the relative influence of the ray upon different solar bodies contacted by it.

6.22 Each planet gathers light from its own sun, and therefore the only direct projection of a fully-lighted surface is the reciprocal ray emanated towards the original source of Light. That same light, re-focused upon another body, becomes angular in its projection, and is frequently intermingled with other rays emanating from other stars.

6.23 The conjunction of two or more rays forms a powerful chemical combination, and its effect will not only be according to the original natures of the integral lights, but will acquire new characteristics by reason of the amalgamation.

6.24 These magnetic currents are transmitted ceaselessly, not by fortuitous circumstance, but by the orderly rotation of the stars progressing in their courses. The Overlords of the World know the nature and influence of every ray, its potency, the direction in which it must emanate, and the target it will reach, not only on the planes of matter, but in the human heart.

6.25 It is only when man has become actively conscious that his flesh is one with matter, and his soul one with the elements, that he can realize that that which pervades the elements and concentrates upon matter can find its own reactions, not only upon the plane of his exterior body, but upon the Mind within him.

6.26 Your chemists know that in all atomic matter there are affinities, and that these may be united by natural attraction. The emanations of the mind also have their affinities among the stellar rays. It is by this law of Attraction that the soul is sensitive to those influences which you call astrological, but which belong ultimately to the region of Alchemy.

6.27 A stellar ray, focused within a certain area, will affect all kinds according to the affinity of each with its own nature.

6.28 These rays are also the channel which guide the incarnating soul to Earth.

7 RE-INCARNATION

June 2nd, 1931

7.1 OF all the mis-conceptions which rack your world, the law which one of the most misunderstood is the gospel of Re-incarnation.

7.2 You are divided among yourselves whether this thing can, or cannot, be. Some contend that one life is all in all, and shall be the crucial experience of the soul wherein its future shall be based. One little experience in the cast gamut of sensation incidental to your world; would this fit the soul for a state of perfect knowledge, of perfect understanding?

7.3 Yet there are others scarcely less misled who believe the soul returns and lives again in the frail body of incarnation, for they postulate an immutable Law of Karma, and there is naught that is immutable in the divine clemency of God.

7.4 Again, a man will look up to his Stars and say: If it be true that these rays can operate in my soul, then the influences are but ill-distributed, for see, this man walks beneath a smiling plan of astral bodies, while for another they are grouped in sinister formation, threatening all he should strive to achieve.

7.5 The stars are not grouped by chance when the incarnation of a soul is due; nor are they so placed arbitrarily by a heavenly Oversoul, or by Him Whom you call God. You substitute the effect for the cause in so believing.

7.6 It is the incarnation of man which is due *because* the stars are so placed.

7.7 It is well to say a loving, omniscient Father-God knoweth a man's needs, but it is more exact to say that the divinity in his soul understandeth that which for him is expedient.

7.8 To achieve incarnation the soul must descend into a human crucible, wherein lie the elements of which it may create unto itself a body of flesh. In the earth there are many crucibles prepared, and in the heavens are many souls in readiness to assume terrene conditions.

7.9 It is not by chance that each finds his allotted place; it is not by an immutable Law of predestination. The Candidate to the Mysteries is not coerced. It is of his own free-will that the soul cometh.

7.10 Yet the free-will of man is ever qualified by circumstance, and there are astrological and alchemical laws in the universe which circumscribe a man's goings-out and his comings-in.

7.11 That a soul is capable of achieving incarnation postulates a condition of partially-developed mentality. He is not a passive production of parental energy, but an active perpetrator of a physical occurrence. He has already experienced the reactions of existence in some previous form, and has acquired the personality which you call character.

7.12 It may invoke an unfamiliar train of thought in your minds to consider character as an alchemical compound. Yet thus it is in fact in relation to spiritual Alchemy, which is not so far divided from the material aspect of chemistry as you may be led to believe. Your doctors have discovered that by tampering with the ductless glands they may bring about a qualification of the external expression of character; and indeed defects in the physical body may give rise to emotions which do not of necessity emanate from the soul.

7.13 It is necessary to realize that all matter possesses an etheric counterpart, and that which is concrete in your world is operative in the etheric planes in its essential form. The nature of man is strictly chemical. He has drawn upon the divine essences to create unto himself a soul wherewith his Spirit may be clothed, and the manner of the essences he has already absorbed shall determine his character, and the care with which he has tended them in his keeping pre-determine his destiny.

7.14 In the holy Laboratory of the Great Alchemist of the universe all the vessels are pure, and the Essences are without contamination. If man, to whom these sublime potions are given, permits them to be defiled, then henceforth it becomes his task to purify them that he may present them, perfect, before the Giver of Life. He cannot escape the obligation, for until the purifying work is accomplished he shall suffer within his soul the agony of dis-harmony, which is the essence of Pain, and, should he persist indefinitely, he must suffer also the torture of dissolution.

7.15 Thus it may be safely postulated that a man, ripe for incarnation, possesses a characteristic soul-body composed of a coagulation of divine essences which are not in their primordial perfection, but which have suffered defilement from their contact with exterior existence. The Spirit is for ever undefiled. It is of God, but the skirts of its clothing have contacted aspects of life in its descent through the spheres, and the garment of Character is trailed in the gutters of Experience.

7.16 Now, there are certain antidotes and purgatives known to your terrestrial chemistry; so also are there essences in celestial Alchemy whereby the soul may be cleansed and stabilized. From whence are these divine Quintessences derived?

7.17 Will it startle you if I answer: "Out of the stars?"

7.18 I have said the incarnating soul is borne to Earth upon a stellar, or planetary, ray. It is the ray which he most needs individually to purify and establish the personality within him. He himself chooses it, because he knows that it will be the palliative to the pain which his soul suffers by reason of its imperfection. Some of your human medicines are unpleasant to the palate, but you accept them willingly that your sickness may be assuaged.

7.19 Thus the soul, setting out upon that great adventure which is terrestrial life, comes when the heavenly bodies are so aspected that the stage of Earth is set with the scenery that will be the background for the part he has to play. He is free to act as he will, but the stage is set, and the setting is affected by his own choice.

7.20 The brain of man, belonging to the finite earth, knows naught of these conditions, and often it repines and murmurs at the limitations that are set about it; but the waking soul does not forget, though it may indeed become recalcitrant, and assume to itself the power to perform a miracle, to create a Self out of the corrupted essences that shall be strong in its impurity, and endure to oppose the God Who created it. Such a soul shall gather power from the baneful rays that are about it, knowing not that all such are synthetic in nature, and must revert in solution to their primordial and ultimate form which is Purity.

7.21 Within these evil rays there is a baneful anaesthetic which shall lull temporarily the pain of disharmony in the soul, and the ego shall not awake to its torture until the day when it voluntarily discards the malefic influences and sets its mind towards purification.

7.22 The body of flesh is accessory to the growth of the soul; it is transitory and soon discarded. It has served as a vehicle of contact with Experience, but the soul in manipulating it has used his own free-will, and has benefited or depleted himself accordingly.

7.23 You make a plan of the stars as they were set upon your nativity. It is a map of the soul's progress through life. If you learn how to make it truly, you will be enabled to read in it the

predestined purpose for which the soul incarnated, and furthermore will be capable of marking the steps by which this end shall be attained.

7.24 A Captain of the sea, when he is given a vessel on which to sail, is provided with a chart that shall indicate his course, warning him of reefs and shallows, denoting the channels, and marking his destination. The Captain may sail as he will, he may lose his ship, or he may bring her safe to harbour. There is none to coerce his free-will, but nevertheless he is responsible to Him who directed him upon the voyage, and he shall give his account when the journey is over.

7.25 According to his seamanship shall be the vessel which is given to the Captain to steer, and according to his merit shall be his course.

7.26 The plan of the stars which you call a Horoscope is a heritage bequeathed from other incarnations. I do not state dogmatically they must of necessity have been past lives with known terrene conditions. There are cases in which it may be a legacy from a super-terrene state that finds no place in memory because the human brain cannot assimilate the circumstances of such dimensions.

7.29 If a man commit that action which you call sin, he has abused the pure chemical ray. If he persists in the sin, the ray is defiled, and an adverse vibration is created within the planet from which it emanates. As a man is linked with the universe, so is the planet linked with the Overlords of Creation, and hence with the Tree of Life.

7.30 So man, by sin, defiles not only his own body, but such aspects of the stellar rays as are reflected within his nature, for his affinity is with their negative, or destructive aspect, and a vibration is set in motion that shall reach to the Uttermost.

7.31 There is no miraculous intervention that shall purge that ray when the soul discarnates. If this were so, Initiation would be an empty word, and the Spheres of Heaven would be thronged with failures who had fought their battles by proxy. Nay, Heaven is for the Victors, and Initiation is the Crown of Achievement.

7.32 If a soul has outraged the sweet influences of a guiding star, for such the planets are to you, then its light is set against him when he returns to incarnation. He it is who has created the disharmony, he it is to whom it is given to purify that which he has defiled.

7.33 This is the cause of all disease on your earth, of all sickness, of all pain. You may each read in your own horoscope the ills which your flesh has inherited, just as you may read the characteristics with which it has already builded its personality.

7.34 The purpose of the incarnating soul is not submission, but conquest. The more adverse the aspects of the Horoscope, the sterner the fight, and also the greater the victory to him who is able to overcome. Healing is the forgiveness of sin, and again I say to you it is not the God

Who sitteth on any exterior Throne of Judgment who forgives, but the Divine Spirit in the heart of man who sits upon the judgment-seat of conscience.

7.35 If it be understood that sin is the perversion of chemical elements, and that disease is the result of that perversion, then many things may be made clear to you. I have shown that evil may penetrate the strata of a man's nature, and according to the degree of penetration, so shall be the process of exteriorization.

7.36 True healing is from the Divine Man within, and when the exterior nature submits itself to the spiritual edict of conscience, then the nature shall become purified from the centre outwards. The soul will exteriorize the evil within it so far as the etheric body, and the etheric body will force it outward into the physical. Finally, the physical body may be healed of it by physicians, or, if it be of a vital nature, it will be destroyed when the body disintegrates at Transition.

7.37 I do not speak in this connection of the petty contagious maladies of your earth. They are but an outcome of the gross chemical constituents consequent upon the condition of matter. I speak of those organic diseases which are indicated in the stellar chart of each incarnate soul.

7.38 Again, this chart is subject to free-will, for no soul is forced into incarnation. He comes of his own free-will and accord, knowing well the conditions under which he must endure a terrene existence. He comes because he knows that only by so coming can he rid his being of the perversions he has acquired in the course of existence, and so fit himself for the degree of Initiate.

7.39 This is the true sense and purpose of re-incarnation. The physical body, being a structure transient and impermanent, is well fitted to deal with chemical perversions, because, at the transition of the soul, its elements separate automatically, and those imperfections which manifested in disease and pain are re-absorbed into separate elements out of which they were drawn.

7.40 This is the true state of Karma, but there are other divine Laws which interact with it in the scheme of Life.

7.41 Some there are who come earthwards to fulfil a purpose. These are not subject to Karmic laws, but they are ruled nevertheless by the stellar chart or horoscope under which they have chosen to incarnate.

7.42 Sometimes the work to be done is of immense importance, and only a given radius of terrene conditions can supply the circumstances needful for its commission. A soul may come of a definite purpose when the stellar rays are set as signals in the heavens, warning of extreme danger. The soul may condition itself deliberately to the vibration in order to accomplish its mission.

7.43 The result may be a life of great affliction, but if the divine purpose is accomplished, a crown of victory shall be given to that soul, and a robe such as none other may wear, and a jewel of Office that shall be his for ever.

7.44 Did not Isaiah write of the Incarnation of the Holy Christ: "He was despised and rejected of men, and acquainted with grief"? Think you the Christ had any Karmic ties by which He should suffer? He identified Himself with the Karma of the world, and by so doing was enabled to manifest Himself, not only in a short spell of terrene existence, but in the planes which lie in sequence to each incarnation.

7.45 If He had not conditioned Himself to that vibration He must have remained invisible eternally to the children of men, and could manifest Himself only to the Initiates, as He did in Spirit to Moses. It is His link with the Man Jesus that constitutes His link with mankind. The sublimated Essences of His Being were instilled into a body of clay, and the Body was sublimated and given back to the world.

7.46 Thus is He the Saviour of mankind, because He gave back the essentials of Life to a world that was becoming mortified. Yet because there were some who desecrated that holy Body, great sorrow came to the world. A Power was among men that could have transformed the earth if men had sought harmony with its vibration, but the Earth opposed it, and was injured, not because the divine Ray had power to injure, but men were injured by the reactions of evil within themselves.

7.47 Not He alone, but others, have performed the work of Heaven by identifying themselves with the Karma of the world. Because the ray within their hearts was pure, they have sought contact with those in whom it had been defiled, that through their intervention it might be distilled and sublimated.

7.48 I give you the keys by which you may yourselves unlock the Mysteries. That which lies within you may discover by patient research.

7.49 That which is given to your heart is given also to the Heart of the World.

8 KARMIC INHERITANCE

June 16th, 1931

8.1 IT is beyond all things essential you should believe in the invisible within the visible. You have many examples of this principle. The physical heart of man avails nothing if it be not animated by the unseen forces of life; the brain of man may not function except by virtue of the indwelling mind. All substances contain a potential invisibility. You have but a certain number of

pure chemical elements, of tabulated atoms, and all that you name matter consists of a variety of combinations of kind and quality.

8.2 Within the atom is the same living force that exists within yourselves; therefore as there is an immortal Spirit invisible within your body, so there is an immortal element invisible within each atomic particle of matter.

8.3 The outer form and the inner Being are not divisible one from the other like that which you call a "nest of boxes." Each is interpenetrated by the other, and to a degree, dependent upon it. The Spirit depends upon the soul for expression and the soul upon the body for manifestation; the body depends upon the soul for intelligence, and the soul upon the Spirit for life. All experience is transmitted through the entire human organism, the visible adjusting itself to the invisible, and the invisible acquiring manifestation.

8.4 The body draws continually upon the soul for animation, for thought, for inspiration, and the soul draws upon the body for experience, for trial, for sensation, while the Spirit is simultaneously the source of power and the recipient of empiricism.

8.5 It is only with this understanding firmly set within the brain that the reason and import of re-incarnation may be grasped as a reasonable hypothesis.

8.6 Incarnation and discarnation are merely changes in expression, just as both water and steam are expressions of the elements of oxygen and hydrogen. The chemical compounds in common use in your world are but the physical expression of the chemical compounds of the invisible worlds. Our chemicals are the souls of your chemicals, and both alike are animated by the pure elements which are the spiritual Essences.

8.7 Now, when I have spoken of the action of a man in vitiating the chemical compounds of his environment, and the ray which is matter in radiation, I have spoken relatively, because no element can be vitiated, it can only be reduced to a synthetic perversion by wrongful amalgamation. You may take chemicals and unite them in a pure admixture, or you may so confound them that they will be, in unison, productive of rank poison.

8.8 It is this that man has done with the visible chemicals of his body and with the invisible chemicals of his soul, and he has achieved this thing by the only method by which it could be accomplished; by opposition to the Will of God which is manifest in the laws of nature and in the voice of conscience which is but the prompting of the divine Self, the potential Macrocosm, within his own being.

8.9 By so doing, he has reached the heart of divine Alchemy, which is magnetic and electrical, and has opposed the currents. Therefore the shock therefrom has reverberated through his being, and the poisons thus created have infected his soul and mind, and manifested in physical disease.

8.10 Now it is evident that one who in earth life dabbles in these poisons, saturates his system with infection, so that that which was acquired in the visible, or physical, will persist in the invisible, or discarnate, body.

8.11 These poisons may not be destroyed in the ordinary sense of the term, because matter permits of no destruction. There is but one method by which the soul may be purified: the perverted compounds must be submitted to solution in the divine crucible, and herein they suffer separation and are sublimated, and finally reunited in harmony. This is Transmutation.

8.12 This is the Law concerning the divine chemistry of the soul, and the crucible which is used most frequently to fulfil the divine purpose is the crucible of re-incarnation.

8.13 The physical body provides a convenient duct by which man may rid himself of perversions. As steam condenses into water, so may the poison in his soul be communicated from the invisible into the visible, where it can be expelled the more readily from man's outmost form, his physical body, by means of the digestive organs, or in forms of disease, or, if it be mortal, in the disintegration of death. Thus the Earth takes back its own, and is competent to deal with the perversions that have distorted it, for in its bosom it holds the secret of Separation, and returns the elements to that state from which the incarnating soul had drawn them.

8.14 Therefore, I tell you with emphasis, Karma is not a punishment. It is a God-begotten opportunity for the reconstruction of the soul. It is chosen by the soul itself, and not meted out as an inevitable destiny.

8.15 There is only one Destiny, and that is the fulfilment of man's free-will, the return of the Spirit to God Who gave it.

8.16 Your horoscope is given to you as a birthright. It is a chart of the chemical rays that shall counter-act the poisons you have inherited from the past, and transmute your own nature into gold.

8.17 The process may be painful to you, but the pain is for a little hour. It is but a moment's dream in the great waking-time of Immortality.

8.18 Again I say to you, accept my words with discrimination, for it is not good that men should become so pedantic that they attribute the trifling incidents common to the civilization of Earth to the great karmic Laws of Heaven. Whilst you dwell in the Earth, you are subject to its vagaries, and you are equipped to deal with them from a standpoint that is sane and practical. Pierce your finger with a needle, and it will cause you pain, but blame not the Karmic laws, but your own folly, and apply the remedies with which your earth is replenished.

8.19 Whilst you are identified with the life of earth, you are, in effect, a dual personality. Your soul is achieving expression, and your body is dealing with its environment. The indwelling Spirit, manifesting in instinct, will, if called upon, maintain a perfect balance.

8.20 True healing is assistance in reorganizing the structure of the body and in expelling the poisons. It should be accomplished with the co-operation of the patient. In the accounts of the Christian miracles of healing there are two contributory conditions introduced: Faith, and Forgiveness. Forgiveness occurs when the divine Spirit within is satisfied of contrition and expiation, and is in harmony with the outer expression of Self, when the Peace of God, which is cosmic, is reflected within the microcosmic personality. Faith is the product of inspired knowledge, latent within the soul, which carries the conviction that all creation was ordained in harmony, and that the spiritual leaven within man's Being is able to affect such transmutation within the body as shall restore it to the divinely-constituted nature of perfection.

8.21 So the healer and the healed must work in harmony. The physician may apply his specialized knowledge to the maladies of the Earth, but a spiritual diagnosis of the soul is necessary before the organism may be indemnified from disease. And he who is to be healed must set his soul in tune with the divine harmony, and his mind in tune with the instinctive knowledge that Health is a natural radiation of primitive creation; and therefore of faith cometh healing.

8.22 Man is not called upon to submit to the rigours of his Karmic inheritance as to a martyrdom; he is bidden to overcome them and to arise the conqueror. There is no incurable disease, but there are many diseases in which the cure must penetrate far beneath the visible organs of the body. The whole human structure is but an arrangement of atoms; it is apparent therefore that a re-arrangement of atoms must eliminate faulty formations. If a man is blind, it is because the correct number of the requisite molecules are not present in their given place, or because there has been a rupture in the channel of atomic energy which you call a nerve. A re-arrangement of atoms would restore normal conditions, but your medical science can conceive of no method whereby this end may be attained.

8.23 Power over atomic structures is to be gained only by affinity with the forces that control the atom. He who has submitted himself to the crucible of the divine Alchemist alone has fitted himself to receive this knowledge and this power, and to him is given the faith by which he can move mountains.

8.24 In the ancient Temples we performed acts of healing. You have forgotten the divine Art to-day, and dabble in drugs and admixtures for the stomach. For true healing, the hand of power must be laid upon the chakrās in solemn invocation, and your remedies, should you be assured of their efficacy, must be injected into the ductless glands. These are the oil-holes, as it were, for the machinery of your body. You do not pour oil over your machines on earth; you place a few drops where they will sink into the vital sections of your engines. Therefore saturate not your

stomachs with chemicals, for the work of this organ is to select and distribute the raw foods that feed the general structure of the body.

8.25 It is within the glands that the vital forces are generated, therefore it is to well-developed and well-exercised glands you must look for perfect health. You indulge in contortions for your arms and legs, but you seldom consider the exercises that will maintain the glandular organs well-conditioned. It is through their action that the Karmic imperfections of the inner nature are discharged into the physical system. If this action were properly regulated, it would eliminate many of the ills of the flesh.

8.26 Again I charge you to receive my words with discrimination, for it is better to neglect these vital centres of your human machinery than it is to touch them with the hand of ignorance. Let your physicians who have clairvoyant vision study on these lines, and they will make discoveries that will startle the normal medical world, and I see a procession of happy people passing out of the doors that are marked "Incurables."

8.27 The cohesion of atoms is controlled from the glands, and the life-force is generated from the chakrās with which they are in correspondence. I have spoken of the matter in regard to its spiritual significance; I now refer to it in a medical sense, because the interactions which exist between Spirit and matter render it expedient that everything should be done to eliminate disease.

9 SONS OF GOD AND DAUGHTERS OF MEN

August 19th, 1931

9.1 THE Kingdoms you call Atlantis and Lemuria originally belonged to Fourth-Dimensional Planes, and became crystallized through long ages until, for a while, they were actually material upon your present world.

9.2 In those early days, human egos, or evolving intelligences, were incarnating into the astral planes which lie above and without the surface which is the crust of your material earth. Meanwhile, matter, as you know it, was evolving into form, and developing potentialities which enabled it to become the material body of higher and higher forms of evolutionary life. Finally, when the animal kingdom was perfected, the physical organisms available were assembled by the divine-human Spirits in their process of individualizing.

9.3 This will make clear to you the theory of Evolution, which, as the earth has propounded it, is true in part only. The intelligence of the animal never developed into a human intelligence. The latter is a direct radiation of the Divine, whilst animals, flowers, nature-spirits and minerals belong to subsidiary lines of evolution, and are the work of the Creative Lords, working in the

divine Power and utilizing the divine Essences. All life is the outpouring of the Celestial Energy, and is therefore the creation of God, but here again it is revealed in varying aspects, and these diverse forms of life are not to be confounded.

9.4 The consciousness of a monkey never developed into the intelligence of a man. Man's intelligence was evolving before animal life, in its physical form, appeared upon the Earth planet. The acquisition of a material body by a protoplasmic organism enabled the human ego to incarnate upon a new plane, and experience a new phase of existence.

9.5 There is no "Missing Link." Such a prodigy your researches will never reveal to you. The first human ego that utilized the protoplasmic juices of the ape in order to incarnate, became the First Man. This was not the first human Soul; these had existed already in great numbers, but he was the first evolving Intelligence to manifest in a physical body upon the present world of matter.

9.6 The Earth, therefore, having sprung from the parent sun, and becoming a planet in the universe, had two separate and distinct types of inhabitants.

9.7 The one was the Being I have described, an unprogressed, evolving ego, emerging from Two-Dimensional conditions and incarnating into a Three-Dimensional world.

9.8 The other inhabitants were Beings from a Four-Dimensional Sphere who descended through the Earth's etheric cycles to manifest in a higher form of matter in order that they might aid in the Earth's development as a separate sphere, or planet, and to inspire and enlighten the progressing souls newly incarnating into matter.

9.9 Now, it is written that the Sons of God united with the daughters of men.

9.10 You have not understood this saying, and you may now interpret it according to that which I have told you.

9.11 The state of your world at the present day is most interesting. There are still a few souls emerging upon it out of a Two-Dimensional condition, but these are now comparatively few; most have already incarnated into a Three-Dimensional aspect of life, and are ripe to learn the lesson of the Earth, which is Sacrifice.

9.12 Many of those who live amongst you now come, as Guides have always come to you, out of the Spheres of Spirit, and from the astral worlds. These have made a voluntary descent in order that the great work of the earth plane might be accelerated. At rare intervals, there is an Incarnation of a great and holy Spirit, and within your own era came the Manifestation of the Lord of the world.

9.13 The Earth planet, once of one body with the sun, separated itself from its centre in order to individualize, to become a separate planet. It is now complete within itself, yet dependent ever upon the parent source of its existence, moving in its orbit, and absorbing light and life-force. Just so, the individual ego sprang from God, and is become an entity, separate, yet dependent upon the Godhead, and an integral part of the cosmic system of Unity.

9.14 Thus the microcosm is ever symbolical of the Macrocosm, and such cosmic laws as pertain to the great principles of Creation, apply equally to the details of existence.

9.15 The genesis of the Earth's history is too remote to interest modern science. There remains no data that can be proven according to absolute formulæ. The Earth was a mass of matter in solution, fiery, gaseous, steaming, rotating. This and little more is known of this period. Has it not its counterpart in the evolving soul, coming, as by water and by fire, into the established Entity?

9.16 Yet in this case, as in its parallel, Forces indiscernible to matter were controlling and directing all manifestation. A band of chosen Spirits, Archangels, if so you care to name them, accompanied the evolving Earth on its journey from the sun. This band became the Guardians of the Earth, working under a Supreme Ruler which is the Christ. Amen.

9.17 Long before those planes, which to you are the material world, were sufficiently developed to produce the protoplasm necessary to the life-germ, the higher cycles of the Earth planet were replete with life. These realms you speak of now as the astral and etheric spheres, and they are actually surfaces, or globes, without your own earth-crust, and encircling and containing it. I cannot sufficiently emphasize this point. The extreme limit of your own atmospheric belt forms such a surface where life manifests, and this cycle is again encircled, and so on until the extreme radiation of the earth is reached. The planet appears very large to those without its radius who can see its complete form.

9.18 Therefore, before your own matter had cooled and crystallized, the outer planets of Earth were inhabited by such Beings as you would term Gods, or Supermen. They were, in fact, Spirits who had incarnated upon the sun, and were come to assist in the preparation of the Earth for human occupation.

9.19 To them was known the language of the stars, the science of sound and rhythm, and the wisdom of the Almighty Mind which is instilled into the cosmic fluids.

9.20 When the surface of matter became habitable, they incarnated into it, not by means of protoplasm and physical birth, but by a spontaneous attraction of the elements of Earth.

9.21 This condition is the Earth-aspect of the Garden of Eden, and its reversal of conditions is indicated by the mandate: "Henceforth in sorrow shalt thou bring forth children."

9.22 The Garden of Eden is the genesis of the memory of mankind. It is among the most occult of your many Mysteries. I will strive to place it for you in space and time, and to reveal that which is hidden from the children of men, because hitherto, they have been babes, and only those Initiates, incarnating from the Celestial Planes, have been imbued with understanding.

10 THE CHRISTIAN MYSTERIES

September 9th, 1931

10.1 O HABITATION of the immortal Spirit! Temple of the body which enshrines the Monstrance which is the soul wherein are contained the holy Elements of Life, crucified in matter!

10.2 The Five Wounds of the Christ symbolize the five senses of humanity whereby the immaculate Spirit within the Individual is aware of the contact of its physical shell with the contamination of matter.

10.3 Recollect, then, that the integral Spirit is not the individual, the microcosm, only, but is one with God, the Macrocosm, a part of his Being which daily endures crucifixion at the hands of the multitude, which is signified by the unrestrained emotions of humanity.

10.4 Whilst the day endured, the Three Crosses of Calvary remained visible upon the sky-line, typifying the Three Celestial Crosses which divide the Houses of the heavenly Zodiac, representing the burden of Karma upon the human soul.

10.5 So the multitude watched while the day went down, leaving untouched that tragic symbol of the world's torment.

10.6 So it has been since the Earth was created: the multitude has stood still with indifference while the light of its world was lost. So the Sun of Rā, worshipped as the physical medium of light and life, and symbol of the glory of God, descended in superstition. So the Light of Asia, the illumination of the Lord Buddha, became overclouded with ignorance and misunderstanding. So also the Crescent Moon of Mahomet, the reflected Light of God, went down in blood and hatred.

10.7 Thus the Light of the Son of Man set upon Calvary.

10.8 Only those whose eyes were opened to the Morning were privileged to perceive His uprising, and to take part in His Resurrection.

10.9 For the multitude, the Body of Christ is still inert within the Tomb. And I say to you that such a one who lights the lamp of Truth and carries it in his hand when the sun has gone down,

and goes out in the darkness, carrying with him the incense of prayer and the myrrh of purification, shall be as one of those who gathered up the Body of the Lord and prepared it for Resurrection.

10.10 Think on these things.

10.11 For many, the Body of Christ is not arisen. The Spirit is still nailed to the cross of matter, or lies, imprisoned in flesh, upon the dung-heap of Inertia, while the Five Wounds gape wide, opening the divine Consciousness to the agony of the flesh and out-pouring the Element of Life to purge the Soul of the World.

10.12 Blessed, then, are those who go with sweet spices and soft linen garments to prepare the Body for Resurrection.

10.13 Such as these you shall be who seek to sublimate the elements of matter that they may have part in the Cosmic Resurrection.

10.14 Where shall you find these elements that they may be sublimated? Children of men, they are of your flesh, they are the substance of your thoughts, they clothe your every impulse and desire. They are around and about you, you handle them in your contact with your brother-man; they are in the air you breathe and in the light which shines about you.

10.15 Take of the substance of the Earth for Life and radiate it again in Love, in Power, in Blessing, and in Peace, and so, being crucified with God in Manifestation, you may sublimate the body of expression, and, having part in the First Resurrection, you may partake of the Nature of the Sun in His Uprising.

10.16 The daughters of men have heard and understood not, they have seen, yet not perceived, the things which have come to pass. But the Sons of God have trod the Way of the Initiate, the Via Crucis. They have suffered murder at the hands of the King's enemies, they have endured crucifixion in matter, and are marked with the Wounds by which all men shall know them.

10.17 Therefore he that is initiated in the Mystery of Truth shall read and understand.

10.18 Jesus the Hierophant, through Whom spoke the Spirit of Christ, the Voice of God, is He Who raised up a Temple whither all humanity might come.

10.19 Then there came to Him an Enemy in the person of the High Priest, typifying the power of Thought which swayed the minds of the erudite. The external personality of Caiaphas is that of a human soul, progressing through the rigours of Karma, but the relationship of his motives with the events of the day places him as a symbol of the destruction which is the work of prejudice and self-opinion.

10.20 So Caiaphas demanded of the Master that He should conform to the ritual of an earthly Temple, and conceal the truth of God beneath the Ephod of Ceremonial.

10.21 But the Master refused to conceal the secret which had been entrusted to Him for the People.

10.22 Then there came to Him the seething multitude of Desire, demanding the secrets of an earthly kingdom, and freedom from the yoke of Karma. And when Jesus remained silent, they also struck Him whom He had healed.

10.23 In the traditional name of Pilate is symbolised the demand of those who claimed of the Master that He should dedicate His Temple to the Empire of Rome, that the Immortal Spirit might be shackled in bondage to the flesh and be dragged, a captive, at the chariot-wheels of terrestrial power.

10.24 So the Body of the Lord was laid in the Tomb for the period of three Celestial Days,* in your time, two thousand one hundred years. And the woman, the receptive soul, who goes early to the Garden, which is the fruitful soil of the Mind, shall be present at the hour of Resurrection.

10.25 For, as after three solar days the mortal body of Jesus was sublimated and raised up in Ether, so after three Celestial Days shall the Immortal Body of Christ be raised from the Tomb of Insensibility.

10.26 Unseen by mortal eyes, the work of resurrection proceeds, and the Master is freed from the trammels of the Tomb. The Spirit of God in man is extricating Itself from matter.

10.27 Nor shall the body of Him Who builded the Temple be found discarded, for the Element of His flesh shall be sublimated through the divine Alchemy of the soul within.

10.28 And behold, His Second Coming shall be to those who behold Him arisen, and find Him within the Garden, the fruitful soil of their own souls.

10.29 So in the dawn of awaking consciousness, upon the Day of the Lord, the daughters of men, the Magdalens of your human world, shall come while it is yet dark into the garden of their own hearts and shall hear the Voice of the Belovèd.

10.30 Then shall the Sun which set on Calvary arise in the East and the Light of God shall shine upon the garden of the human soul and it shall be fruitful. And it shall take the rays of the sun for its own, and become One with the Light.

10.31 And the Crosses of Calvary shall be displaced from their sockets, and in their stead shall the rim of the sun's circumference be manifested in the Heavens, the symbol of Completion, and of the Life Eternal.

*Note. It takes the solar Universe approximately 2,100 years to pass through 30 degrees, or 3 Decanates, of the Zodiac. According to the above statement, the occult aspect of the Resurrection is due therefore at the present time, which corresponds with the date of the sun's entry into Aquarius.

11 FOOT-PRINTS IN THE SAND

December 2nd, 1931

11.1 THE teachings of your Earth are not many, but one; and you have understood them not. Your physical brains, created of the substance of the earth, have pored over the letter of your teaching, but the inspired Psyche, or soul, within you has been silenced when it has sought the instruction of the Spirit.

11.2 Behold how we have sought to destroy the letter in your world that the Spirit might live!

11.3 The sands of Time have silted up the tracks of the footsteps of the incarnate Great Ones, that the eyes of Earth might be lifted up to the Light of their Divinity which shines from Heaven.

11.4 Look how the life of the Lord Osiris is become a legend among you, yet his teaching lives. His Commandments found anew a body of expression in the Laws which were given by Moses to the People, and the story of his body, murdered, decimated, and gathered together, was re-enacted in the story of Jesus Whose Body also was murdered, and Whose Likeness was found again in Resurrection.

11.5 Stupendous in history are such events, but they excel not in importance their transcendental significance. The body of Osiris stood for the fragments of the Soul, shattered by the onslaught of evil forces, and reunited in perfect Unity with God. In Jesus, you may find the analogy of the three parts of Man. In the sorrowful life of the Carpenter is the symbol of His body of flesh, His Soul is symbolized in the risen Jesus, and His Immortal Spirit in the revelation of the Indwelling Christ.

11.6 Paramount in importance is the inner interpretation of the Mysteries, and thus History, which created the outer pageant of these events, has erased and is erasing the evidence of their passing.

11.7 Osiris is a Myth to you in your time. There will come an Age when Jesus also will be a Myth to the children of men, but the significance of His Being will endure through all time. Heaven and Earth shall pass away, but the Word of God shall not pass away.

11.8 Are there not those to-day who hear some echo from the silver lute of Orpheus? Does not some inspiration from the noble temples that were builded to his name interpenetrate the gross conceptions of the wiseacres of modern thought? Did not his teaching arouse a whole Nation to worship and idealism, and turn their thoughts to God? Yet Orpheus is a myth to you to-day, and history has blotted out the name it once so proudly wrote.

11.9 Would the world be better, think you, if it remembered Orpheus as a living man, rather than as the Personification of music and harmony? His death has become a legend, but you may read in it the universal truth that the passions of mankind have perverted the expression of the emotions, and have destroyed the harmony of God upon the plane of Earth.

11.10 Pagan gods, you say. As Personalities, they have gone into the melting-pot of history, but they shall not go alone. The desert sands that have crept over the Temples of Egypt, and the clinging weeds that have enwrapped the ruins of Greece, shall yet destroy the Synagogues of Judea and the Churches of Christendom. History shall repudiate the name of Abraham and shall respect not the title of Solomon the King. The sands of Egypt shall blot out the footsteps of travailing Israel, and the waters shall wash out the blood which flowed in Canaan. The Letter of History shall be lost from the Earth, but the Spirit shall live.

11.11 The arisen Jesus asked: "Whom seek ye?" And they answered: "Jesus of Nazareth," and He said: "He is not dead, but arisen."

11.12 Yet you still look within the Tomb, searching for dead bodies and for bones long decayed. See you not that the grave-clothes of flesh were but a covering for the Soul in its hour of manifestation? The mortal flesh is but a shroud that clothes the living Self within the tomb of matter.

11.13 With each ensuing Age, a Hierophant of the Eternal Mysteries has been sent to you, and He has come shrouded in flesh. Had these exalted Ones not come so, you could not have beheld them, not could they have contacted your state. Why seek the discarded shroud they left within the mausoleum of your own material sin? By so doing, you are seeking the flesh of Jesus in the Tomb of Joseph, while the arisen Jesus is standing in the Garden in the Morning of the Day.

11.14 For your own peace of mind, and for your own instruction we have been constrained to overturn your monuments and to destroy your tombs. It is not meet that you should look into the graves for guidance, but that you should lift your eyes to the stars where the true map of your destiny is outspread before you, and where the eyes of your soul shall behold the arisen Spirit.

11.15 You have separated the part from the whole through all your Theology. You have separated the Manifestations of divine Expression so that schism and hatred have rent you and you have dyed the elements with blood.

11.16 What folly is this? Can you not see that though the bodies of Incarnation are separate, the Spirit of God is One? Can aught but God inspire that which is Good?

11.17 You each have part in the Incarnation of Jesus. Your own immortal Spirit is an Emanation of God; it is incarnate in your flesh, and crucified in the matter of your world. The God within you suffers until the hour of resurrection, when the evolving intelligence awakes to Understanding, and becomes One with the arisen Lord.

11.18 The Christ in Jesus is the Symbol of God in man. His descent and agony and crucifixion are the emblem of man's experience in matter, and his resurrection is the Epitome of the awakened Soul that has released itself from the requisitions of the mortal flesh, and awaits the hour of Ascension, which you call Death.

11.19 Every spoken word, every act of Jesus, the knowledge of which has reached your time, you have examined and wrangled upon, yet how little has your generation understood the purport of these Mysteries!

11.20 The Gospel is not the story of the Supreme Creator, manifest in flesh, so much as the story of your own soul. For this purpose lived Jesus, the Carpenter, that the Spirit of God, Which is the Cosmic Christ, might use his body as an instrument to give to the world a living Token of Its own Being.

11.21 Stupendous is the Life of Jesus as an incarnation of the Cosmic Spirit, but more stupendous is His Life as an Interpretation of the Mystery of the human soul.

11.22 The Mystery of the Immaculate Conception belongs not to your Earth, but is a tenet of the sublime revelation upon a Plane that I will show to you.

11.23 Heralding each Initiate who has incarnated into the world has been noised the Analogy of the Virgin Mother. This is no fortuitous circumstance, nor invention of the self-interested, it is a natural link in the transcendental Analogy which each great Initiate has come to exhibit in his own flesh.

12 THE SEVEN KINGDOMS

December 15th, 1931

12.1 BECAUSE God is Infinite, the measure of man's progress shall be infinite also. Nevertheless because, being small, he becomes great, that is not to say he shall have his part with the Angels.

12.2 At no stage in human progress shall man become an Angel, still less an Archangel, for these belong to a different order of being and possess their own Hierarchies.

12.3 Yet this is not a matter for grievance, nor shall man be jealous of the power and splendour of the angelic Hosts, nor of the magnitude of their high office. For man shall rejoice in the priceless prerogative of his experience, and shall not envy the Angels their innocence.

12.4 Likewise with the creatures of the animal kingdom. Mayhap man may pity them, but the creatures will not be jealous of his faculties, for they will rejoice exceedingly in their freedom, and will not envy man his responsibility.

12.5 So it shall be also with the denizens of all the kingdoms of the world. Each shall possess his appointed place in the sphere of his inheritance, and none shall envy or decry the other.

12.6 At the present time, there are Seven Orders of Being manifesting in your world:

1. The Angelic Order whose kingdom is not of your world, yet who from time to time appear to you in manifestation and whom you call the Gods.
2. The Human Kingdom, or physical incarnation of Man.
3. The Animal Kingdom, the natural product of the planet Earth.
4. The Vegetable Kingdom, dedicated to the service of Man.
5. The Mineral Kingdom, the meeting-place of the Dimensions, where the geometrical figure develops into the Cube of 3-Dimensional Matter.
6. The Aquatic Kingdom, the nursery of organic form.
7. The Elemental Kingdom, the Dominion of inorganic life.

12.7 There is a sphere wherein these seven worlds within your world shall be united, but they shall never be commixed. Each shall blend with other in perfect harmony, as the seven hues of the spectrum, but they shall not be intermingled.

12.8 The seven Orders of Nature are divided into two parts. First, the Great Square of Incarnation, which is represented by the Four Elements, viz.: Fire: the Angelic Kingdom. Water: the Aquatic Kingdom. Earth: the Animal Kingdom, and Air: the Human Kingdom, or induction of Reason into Matter.

12.9 The second division is the Great Triangle of Alchemy, represented by the vegetable, mineral and elemental natures, which are the fundamental essentials of incarnation, preservation, and sublimation.

12.10 Now, all these seven forms of life survive the material disintegration which you call death, but the exact character of their survival depends upon the degree of individuality attained. The Angelic Order regain full consciousness of the immensity of their own Being; Man is aware only of his incarnation, and is manifest in that body which is the etheric counterpart of the vehicle of his physical expression. He has survived "death," but he has not yet attained to immortality.

12.11 The higher animals survive, and retain their natural appearance. Plants and minerals, chemical in nature, possess their counterpart in the sublimated spheres. To the aquatic world belongs a Group-Soul, a Reservoir of Life which gives birth to transient form.

12.12 This Group-Soul possesses a counterpart in the world of ether, but its manifestations are sublimated.

12.13 To a strange Order belongs the Elemental Kingdom. Its rulers are allied to the Angels in power and authority, but they are without capacity for pain, and therefore utterly unsympathetic to the human race. Their individuality is not permanent, and their claim to immortality is dependent upon the elements which they control, and of which they are an integral part.

12.14 Above all let it be clear to you in your consideration of the manifest Kingdoms that, in the words of your creed, they are linked "not by confusion of substance, but by unity."

12.15 Each Order progresses upon its own separate line of evolution, but all emerged fundamentally from the same Source of Life, and all shall return eventually to the same destination.

12.16 As higher and higher aspects of life are contacted, so shall there be a greater sympathy between the forms of existence, and a certain mergence of characteristics.

12.17 At your present stage of evolution, confusion is not impossible, but it is inharmonious, and therefore illegitimate. Such confusion may be produced by the practice of magical arts, but it was such abominations as these which precipitated the fall of Atlantis. Man should not seek to emulate the Angels, not to share his soul with the denizens of the natural kingdoms, for such communications are dangerous and abortive upon your present plane of matter. Man may learn from the Angels and accept with Thanksgiving the homage of Nature, but let him see to it that he let not his inner consciousness contact with aught save the Divine Nature within himself, which is God manifest in man.

12.18 It is but a dispensation of mercy that your mortal eyes are purblind and your ears deaf to all save the sounds of your immediate environment. Such limitations save man from himself and are a let to his inquisitive adventures into dangers he is not yet qualified to understand. The day will come when he shall probe the worlds about him and shall be astonished at the restrictions of the area in which he has lived his physical life, but in that day the sword of knowledge shall be in his hand and the shield of wisdom shall protect him.

12.19 For the present, the light of solar day sheds a narrow ray upon his path, and he may walk in it in safety unless he choose to hoodwink himself, or to step out into the darkness.

12.20 The survival of all form from the decay of matter shall be according to its nature, for the etheric counterpart of form flourishes in the atmosphere it loves the best, and creates for itself its own affinities. The human soul that loves the darkness shall inherit the dark, and shall reap the sorry harvest of the twilight. The soul that loves the light shall inherit the creations of light and shall dwell in the Aura of God. So also with the other Orders of Being. Those animals which have crawled in darkness that they may hurt and poison, and the growths that have flourished in twilight that they might bring forth harmful seed, these shall be the companions of the human Order that has sought the Outlands.

12.21 But the flowers that have loved the sunlight, and the beasts that have rejoiced in the open prairie, these shall welcome man in the planes to which he shall ascend in joy.

12.22 Let the realization escape not from your mind that upon the earth, and in the immediate environment of your physical planet, all manifestation concedes to an arbitrary precision of Form.

12.23 As certain minerals are associated with particular systems of geometric design, and as certain flowers obey the dispositions of the botanic order to which they belong, so all life upon the planet Earth conforms to a definite scale, or variety of appearance. The physical chemicals are suited to the assemblance of those aspects of form, and no others.

12.24 In that state which you call discarnate, the necessity for an organic body is supplanted by a power of spontaneous induction and projection of higher forms of chemical matter which are necessary to the maintenance of the psychic body.

12.25 The manifestation, then of man subsequent to the experience of physical death, maintains in appearance his physical counterpart, but his organs are becoming vestigial, and are giving place to the higher faculties which are in process of development.

12.26 Whatever the contributory incidents may be, the general trend of man's progress is towards that state in which manifestation is not of a nature familiar to the earth.

12.27 As it is with man, so it is with the other Orders. The world which supersedes your physical world retains the aspects of physical life in a varying degree. Already Form has ceased to be absolute, and flickers like a candle-flame before the force of mind. The point that I would stress is this, the Seven Kingdoms of the Earth planet shall progress from plane to plane, each observing their own characteristics and enjoying a useful companionship. Then, when the outmost cycle of the earth is reached, planetary forms will sink into the melting-pot, and shall manifest anew in cosmic elements.

12.28 Therefore, decry not the fact that the creatures are four-footed, and deplore not the edict that separates them from humanity. The planetary form shall suffer survival, but it shall not know immortality. It is the individualising Life-Force which animated the clay of earth and the ether of heaven, it is This alone which is Immortal.

12.29 Divorce your mind from forms, for they flit and change as shadows, and the Substance which has cast them upon the floor of matter is imperceptible to you whilst you tarry in the flesh. And the Light which has thrown them there for you to see is hid mercifully from you until your trained sight may behold it without injury.

12.30 So there exists a unity in matter without an amalgamation. The electrons within an atom gyrate around their nucleus, but they do not amalgamate. The atoms unite to form a molecule, but still there is an etheric current that isolates each atom within its own aura. The planets revolve around the sun, but the currents in Space maintain each in its own orbit.

12.31 So the seven Orders of Nature unite upon your globe to form one chemical manifestation of Life, but nevertheless there exist unseen influences which flow between the Kingdoms and maintain each as a separate process of evolution.

12.32 Because of the affinity of chemical form, the illegitimate practice of magic may unite or inter-change the physical body of expression, but the indwelling mind shall escape eventually from the bondage of a false exterior. Those there are, indeed, who desire to be born into the human family and suffer crucifixion upon the cross of matter that they may gain the crown of Love, but these matters belong to the Mysteries, and are understood by him whose soul is initiated.

12.33 Let this be clear: Physical creation operates in inverse ratio to spiritual creation.

12.34 All diversity of matter is the emanation of One Mind. Of your known cosmic populace, the Angels came first in the order of creation. From this Order, sprang the human race, whose volition led them into the crucible of experience. The animal world was created of a baser form of matter, and the natural Orders were consequent upon the formation of physical planets to accommodate the children of men.

12.35 Creation proceeded from the Centre outward, divine Radiation manifesting Life, and human volition utilizing vibration and pulsation to produce expression of chemical forms of increasing density.

12.36 The creation of the Earth exhibits the natural tendency of matter to return to God, for the Kingdoms of Being are reversed in the order of their appearance in incarnation.

12.37 The Elements crystallized to form the sphere of Earth, and brought forth the minerals that are of its substance. Upon this foundation, the waters condensed, and the vegetable kingdom sprang into manifestation. From the union of these kingdoms emerged the organic body, and from the vehicle of the animal form were drawn those juices that gave incarnation to the human soul. Lastly, within the human organism manifested Angelic Beings from the Divine World.

12.38 The evolution of physical forms has allowed the seven Kingdoms to manifest in ordered sequence, each emanating from the other, yet separating from it without confusion of purpose.

12.39 The soul of man is set between two poles, the negative pole of his physical incarnation, and the positive pole of his spiritual inception. From the one, he may gain experience, from the other, Immortality.

13 THE INITIATIONS OF THE FOUR ELEMENTS

April 8th, 1932

13.1 I BEHOLD in the vision the Twilight that shall arise out of misunderstanding of my words. Misunderstanding is as the mist that arises out of the soil. It emanates from the element of water, the emotional nature, called forth by the warmth of the sunlight, the ray of Truth. Both the ray and the element are good, but they are defiled by the substance of the earth which the water has assimilated, and which is the fallen nature of Man.

13.2 Thus from his own soul the mist arises and obscures from his sight the very light that has evoked the moisture from the sod and called it forth into the element of Air, the mind of man.

13.3 There are four Initiations of the Elements in the soul's experience in your planetary degree. There is first the Initiation of the Earth, of the physical body. The tortures of the flesh were undergone by the Neophyte in the ancient Temple by artificial devices. They were suffered by Jesus in the accomplishment of His Purpose. They are suffered by yourselves in the course of your daily life.

13.4 The Initiation of the Flesh should leave the chakrās of your body awakened to consciousness. This is the ceremonial of the Broken Seals whereby the Centres of the physical frame are opened that the juices of the Higher Self may flow through into expression.

13.5 It is customary in man to resist this process, to consider naught save his immediate restoration to comfort.

13.6 The Great Hierophant does not oppose his free-will. Since man desires the evasion of his obligation, the ceremony is abortive. Howbeit, the opportunity for initiation is given him again

and yet again until man of his own free-will and accord submits his flesh to be united with cosmic Laws, and not only is his comfort restored, but there is given him a new power, which is the laurel of his triumph.

13.7 Seven tests or trials face incarnating man that his Seven Centres may be opened to the influx of Spirit. These trials are repeated until man has ceased to fail. This may be the work of more than one incarnation, and by all cowardice and evasion, by all perversion of free-will into self-will, man increases the sum total of his trials, and suffers not once, but that number of times which he himself shall decide.

13.8 This is the Initiation of the Sons of Adam, that they may regain the Garden of the Lord.

13.9 This is the conquest of man over the element of Earth whereby he is given dominion over every living thing.

13.10 Next in the gamut of human experience there comes the Initiation of the element of water, which is the Astral Body or Emotion.

13.11 The incarnate ego, having known pain, consorts now with sorrow, but here again, he must stand or not fall, for, if he fail not, he shall have opened the inner Centres of the Astral Body, and the turbulent waters of his emotions shall cease to fret and toss within him, but shall flow in the deep Streams of the Waters of Life.

13.12 Seven sorrows shall be the lot of Man in the course of his incarnations. Seven conquests shall be his. Seven powers shall be born within him, and his failures shall be as the children who have died in child-birth.

13.13 Thus going forward, the Neophyte shall seek the Initiation of the Air, of the Intellect, of the Mind. The Mind shall travail sorely in the presence of the High Priest. Doubt shall assail him and conflict. But the Lord God shall strengthen him, and the chakrās of his mind shall be opened, his eyes shall be unbound and the Light of Day shall shine upon him. Seven rays shall pour forth from him and unite with the cosmic Rays that have been the Light of mankind since the Beginning.

13.14 Seven mental agonies the Neophyte shall endure ere he attain this grace; seven times shall he grapple alone in the darkness with Ignorance, with Prejudice, with Unbelief. And, conquering, he must be aware of the light within him ere his eyes may behold the Light without.

13.15 Thus privileged, thus equipped, the Neophyte goes out to face the last Initiation of the Elements of the World. He offers himself to be tried in the furnace in the Supreme Initiation of Fire, which is the Spirit.

13.16 When the spiritual centres of man are opened, God is born in him.

13.17 The Sons of God and the daughters of men, journeying together long ages through the wilderness of your desert planet, shall leave it to return no more, for they shall have found the Promised Land.

13.18 The Neophyte who has not flinched nor turned back shall have become the Magus. Amen.

13.19 He who has won the three laurel chaplets shall be given the Crown of the Magus, which is the Crown of Life.

13.20 Unspeakable are the tests of the Spirit, but he who has experienced them knoweth them in his heart. The Living Flame must burn within the soul of man ere he can again be one with the Light that has begotten him. He may have seen the Light, but he shall not become One with it until the flame has purged the crevices of his being.

13.21 So shall the Christ call into Him His Bride. Amen.

13.22 These are the Four Initiations of the plane of Sacrifice, whereby the four-fold nature of man is unfolded upon the Cross.

13.23 The cube of matter represents the three dimensions by which man is circumscribed, and it may be transformed by the introduction of a fourth, which the vibration within.

13.24 Then the cube shall be opened, and, as the opened cube is cruciform, so upon the cross of sacrifice shall man attain his freedom.

13.25 Thus the consciousness of the microcosm, emerging into being, masters the expression of those faculties, latent within him, which are the prerogative of the Macrocosm.

13.26 Every soul that is born into the world is a Candidate to the Mystery of Life, seeking the ceremonial of Living and the Initiation of Existence.

13.27 It is demanded of a candidate that he comes of his own free-will. It is expedient also that he is willing to sacrifice his self-will upon the altar of understanding, to bow himself in submission to the Hierophant.

13.28 Of his free-will is the ego born. By his free-will he emerges from the Unmanifest into manifestation. By the pressure he exerts against difficulty and opposition he develops his free-will and strengthens himself that he may go forward from plane to plane acquiring those aspects that shall transform him from the microcosm to the Macrocosm.

13.29 Because he emanates from God, his free-will, undefiled, is God's Will. As he manifests in matter, he assumes a personality, an outward nature, created of the matter into which he incarnates.

13.30 This personality has a synthetic will, a self-will.

13.31 It is free-will which prompts the insect to struggle within the chrysalis, obeying the urge which calls it forth, winged, into the sunshine. It is self-will which breaks down the chrysalis from without and renders the transformation of the insect void and abortive.

13.32 There are people in your world who go about breaking down the chrysalis for other souls, and they rejoice that they have rendered service. And in their train we find those pitiable incarnations which are void and null. Only by the exercise of its free-will, only by effort, by pain, by initiation, may the evolving ego develop the wings of Spirit. Help may be given indeed, but it must be of that quality which functions through the free-will and is purged of all element of Self.

13.33 Self-will is the assumption of a synthetic power which enables the microcosm to perform of his own volition those acts which are the prerogative of the Macrocosm.

13.34 Free-will is the expression of the God-Consciousness expanding on all planes. Self-will is the unit which separates itself and opposes the purpose of the Whole. He who has controlled not his self-will opposes not only God and the universe, but he opposes himself, and is working for his own abortion.

13.35 You may speak of sacrificing your Will to God. You never so offer your free-will, for that is of God already. It is a factor of the Noetic Self which emanates from the Supreme Essence. The self-will is offered, not that it may be destroyed but that it may be transformed, and by that amount the free-will is strengthened.

13.36 The individualising ego is free. He does not oppose God by reason of his freedom nor by the development of his individuality, for freedom is an Aspect of God, and Individuality also. Therefore, by his development he is manifesting God within himself. The interactions of free-will between individuals and between man and matter provide the necessary forces of opposition which contribute towards development, offering the necessary resistance against which man may test his own strength. Without self-will, no disharmony shall ensue, for without self-will the stronger shall not desire to pit himself against the weaker, nor attempt an essay that is beyond his strength.

13.37 Acquisition and abnegation are both exercises of the free-will and act and react in accordance with divine law.

14 THE MAN ADAM

April 12th, 1932

14.1 THE Will is essentially positive and dynamic, and therefore masculine in quality. In the inner teaching of your Book of Law it is symbolized as the Man Adam.

14.2 In your Book, many teachings are given, one within the other, just as the skins of an onion, as I have described before. Because one becomes apparent, it is not to say another is not equally true. The teachings belong to different planes of knowledge and are revealed in order as the mind of man opens to receive.

14.3 Thus, Adam symbolizes the first True Man who trod upon the soil of your plane of Earth. He symbolises also in the Inner Mystery the faculty of the Will, the prerogative of the Children of God.

14.4 I would not confuse you, but these interpretations are inseparable, and must be given jointly, or none will become intelligible.

14.5 The Greater Eden is a state of Being, and not a country. The Greater Adam is the human Will.

14.6 The lesser Eden was a land adjacent to your own Earth, and the lesser Adam dwelt within it, not one man alone, but a Race from which you yourselves are descended.

14.7 The Greater Eve is the Feminine Principle, the receptive faculty, in whose womb matures the celestial seed of understanding that shall replenish the world. The lesser Eve was the desire in man's heart which led him to oppose the Power which had created him.

14.8 The first characteristic displayed by the conscious ego is volition. Now volition is aimless and without purpose unless it be directed by the urge of desire. The evolving microcosm must desire to attain the properties of the Macrocosm, it must possess a matrix in which it may store the seed of its potential power, else is its issuing forth into existence without objective.

14.9 Therefore the Lord God gave unto Adam, the first generated soul, a Wife. And the Wife which He gave unto him was drawn from the essence of his own Being, and she imparted the faculty of Equilibrium, and became the first negative, or receptive Principle.

14.10 Thus the evolving ego from a blind obedience to the urge of consciousness which prompted him to thrust his way outward and to grasp that which he might contact, was imbued with that faculty which enabled him to receive from within, and to store the precious essences of his own inception within the matrix of his being.

14.11 The lesser Adam, or incarnated soul, was unable to sustain the double state of being within the garment of manifestation, and the Lord God, the Creative Lord, or Oversoul, permitted the separation of the ego into two Personalities, or the translation of the Law of Equilibrium into the Law of Sex.

14.12 The lesser Adam, with his wife, the lesser Eve, being aspects of the Greater Adam, still maintained the balance of polarity within their own constitution.

14.13 The lesser Adam and the lesser Eve were sub-divisions of the individual Soul into personalities. As it is possible for a man to possess more than one wife, so may the individual possess more than one personality. The personality is a vehicle of self-expression. It is mortal in the sense that its form is transitory and subject to re-absorption into the individual Soul.

14.14 The first Law is the Law of Unity whence all emanates from One. The second Law is the Law of Duality. This is the Law of Opposition, the creative Force which generates Strength. It is the Law of Contrast, and therefore of Manifestation, for without contrast manifestation is impossible. It is the Law of Polarity, of Equilibrium, of Sex, and it governs the Laws of Affinity.

14.15 In the world of the Unmanifest, the One is All-sufficing. In the first World of Manifestations the Two is expedient. It is the Ruler of the First Cycle of Involution, and shall be re-absorbed into Unity in the Last Cycle of Evolution.

14.16 So, in the simple history of the First Lovers is concealed a great cosmic Mystery.

14.17 Man holds all the laws of the Universe within his own body. As the atom is a miniature solar system, so is man, the microcosm, a Macrocosm in miniature. Adam, the cosmic Principle, is the positive power of human will. The cosmic Eve is the matrix of human desire. Adam the man, and Eve the woman, possessed, and still possess within themselves, both will and desire.

14.18 The story of the Fall is the story of the degradation of pure desire into perverted desire, and of free-will into self-will.

14.19 The aspiration of the soul towards its God is Desire. The creative seed flung out upon the barren soil is the fruit of desire. No soil could reach Nirvāna, no Love could hold the worlds within their orbits, if it were not for the divine faculty of Desire.

14.20 As free-will released the soul that it might be born into the cosmos, so Desire nourished it from the Breast of the cosmic Mother, that it might be fed upon the spiritual Essences and grow in the Likeness of the Father-God.

14.21 Free-will is the urge of involution, the positive driving-force that impels the ego outward from the Centre into ever enlarging cycles of experience. Desire is the Urge of Evolution that

draws the ego back from the whirlpools of matter inward towards the spiritual vortex of perfect Unity.

14.22 You may observe the principles of action and re-action operating thus in perfect harmony.

14.23 The individualising soul, fed from the breast of the Eternal Mother and exerting his Will within the cosmic planes, creates for himself a world which is the individual world of his own aura. This is not a restricted region as is the physical aura of the incarnate personality, but a projection of those cosmic substances which have passed through the mind of the individual.

14.24 Therefore, the Greater Eden is the Manifest World, of which the microcosmic form is complete in each soul, and of which the Macrocosmic Form is called Nirvāna. An atom is complete in itself, but a multiplicity of atoms form one world. A world is complete in itself, but it requires a multiplicity of worlds to form a universe. Thus, also, a multiplicity of psychic worlds is required to coalesce into that Unity which is called Nirvāna.

14.25 The lesser Eden was relatively geographical in its conditions. It was formed of the unifying influence of Mind upon matter, and was an extension of the individual aura re-acting upon the aura of the Earth.

14.26 Within the Garden, there grew two Trees, the Tree of Knowledge and the Tree of Life. Again, these two are symbols of the Microprosopus and the Macroprosopus. The Greater Tree of Life is the Supreme Emblem of Cosmic Being, and its Branches are the Ten Holy Sephiroth, the Great Hierophants of the Living Mysteries. The Roots of the Tree are set in the soil of matter, whilst the topmost Branch is hidden within the Unmanifest, the Supernal World.

14.27 It is the living symbol of God's eternal, vital Spirit which is alive in all things, in all peoples, in all matter. Its Roots reach to the hells, its Branches to the ends of the Cosmos, and its Summit to the Uttermost and the Unbegotten.

14.28 The lesser Tree of Life is the Spine of Adam. It is the spinal column of man, the duct for the Prāṇic Juices which flow out through the branches, or chakrās, and nourish the human organism with the Immortal Essence. It is rooted in that which is material, while its apex reaches to that hidden centre within the brain, whence incarnate man may communicate with the Unmanifest and Almighty Spirit.

14.29 Thus the Tree of Life is the Primordial Soul, or God. The Tree of Knowledge is the Emanating Soul, or Individualization. The roots of knowledge are in matter, the branches reach out into Existence, whilst the Summit is lost within the Veil of the Mysteries.

14.30 The lesser Tree of Knowledge is the Mind of Adam. Its roots are set in science, its branches are the ten senses, of which only five are within the range of normal usage. The

remaining five represent the octave of the physical group, and belong to the astral, or psychic, body.

14.31 The Tree of Life is a Plant of the World of Atziloth and belongs to the Absolute. The Tree of Knowledge is of the Briatic, or First Relative, World.

14.32 The Tree of Life within organic man represents the vital Centres, or apertures, allowing the spiritual influx into the Soul-body. The Tree of Knowledge represents the sensational centres, or glandular ducts which operate between the psychic and physical bodies, and involve the entire organism of body and brain.

14.33 I claim from you some leniency if I have compressed the consideration of cosmic realities into halting and inadequate language. Your world mirrors our World, but the glass is not flawless, and it is dim also, and mis-shapen. Thus the image which I throw upon it cannot be immaculate, even had I the skill to construct it in perfection. As each of you may perfect the mirror of your own soul, so will you understand that which words cannot express, but which Mind may give to mind.

15 THE SERPENT

April 21st, 1932

15.1 THE Serpent abode within the Tree of Life, and his body scaled the Branches thereof.

15.2 The Greater Serpent is the emblem of infinite Wisdom, of living Alchemy, whose fangs secrete the hidden essences whereby man shall be made whole.

15.3 The lesser serpent is the prānic coil at the base of the spine of Adam, at the root of the Tree of Life, and it may be conjured upward through the branches of his body, through the spinal sap, and its head may reach the pineal gland wherein it shall be crowned.

15.4 Only the Initiated Man is permitted to raise the Kundalini, or Serpent-Coil.

15.5 Now, of the living creatures who attained manifestation upon the Earth, the one which was created in spiral form was designated The Serpent.

15.6 Every living creature possessed a positive existence and a physical presentation in matter, but it possessed also a mystical significance, and the Serpent, whom you have called Wisdom, represented those forces inherent within the nature of Adam, which, inherited from the Macrocosm, remained latent within the microcosm.

15.7 The Spiral represents the lawful progress of existence, but the rotation may follow the natural flow of the sacred Emanation from the Supernal Source, or it may oppose this Current by reversing its normal movement.

15.8 This spiral formation, dormant at the roots of the Spine of Adam, is called the "Serpent Coil," or Kundalini.

15.9 Its quickening arouses the desire, and desire may prompt the Will to action. Eve, the desire-nature, may covet the fruit of Knowledge, which is POWER, and, tasting, may visualize the sovereignty of prowess. Adam, the Will, or executive principle, by eating puts that into action which the Desire-nature has conceived, and thus the act of Disobedience is consummated.

15.10 Now, the fruit of the Tree of Knowledge had not ripened in its outer expression. It was newly planted in the new Garden of the World. Nor was its fruit easy of digestion to the young soul of Adam.

15.11 Now be it known to you the Fruit of this Tree is symbolical of the juices within the body, and its seeds epitomize the creative forces within the mind of man.

15.12 The Serpent, or Kundalini, is a nerve-force coiled at the base of the spine. In the young soul, emerging from the spiritual Matrix, it is no more than an embryonic nucleus, and it develops with the growth of consciousness within the soul. Its true development results in the gradual unfolding of its coils which rise spiral-wise within the spine, until its apex reaches to that cortical centre wherein is situated the pineal gland, the psychic eye, which is then unbandaged that it may behold the divine Light.

15.13 This is an Initiation, and the Great Hierophant knoweth when the eyes of the Neophyte may be unbound without hurt to the yet unopened eye of his inner sight.

15.14 Thus the vision of the Soul being opened, the body of matter shall be transparent, and its complexities shall be visible to the incarnate ego.

15.15 During this while, the fruit has ripened, that is, the evolving physical nature has developed that its power may be utilized. The matrix of the mind is become mature, so that the seeds within are mellow and fit to be planted in the soil of existence to bring forth after their kind.

15.16 These juices which are generated within the human system, these seeds which are matured within the cerebrum, are alchemical in nature as well as chemical. That is, they respond to the reactions of a Fourth Dimension, or as you would consider, to magical infusion, as well as to the ordinary processes of physiology.

15.17 Now Adam was given dominion over every living thing, but he did not exert his power to control the Serpent.

15.18 I will put the matter for you plainly. The awakening consciousness within the individual led his negative, or receptive self to desire that Power which might lawfully be attained only through development and ultimate participation in the Godhead. The Will put into action that which desire had conceived. That is, in order to force his own development and to acquire the creative power of the Overlords, man perverted the juices within his own body and instituted unholy rites and abominations which were in direct contravention to the Divine Law and to the processes of Involution and Evolution.

15.19 Knowledge of good and evil may only be attained by experience. Therefore Adam did take and eat.

15.20 Because the fruit had not ripened and the seeds were immature, the creations of Adam were abortive, and he became conscious of his nakedness before the Lord God.

15.21 Man may not act prematurely. All Creation is man's possession, and of his free-will he shall attain all things for his inheritance. But he may not grasp in self-will that which is unripe, or the seeds of the fruit will not germinate, and its immature juices shall poison him.

15.22 So the Serpent, through the instrumentality of Eve, tempted Adam to disobedience, and partook of his Fall

15.23 The Lord God said unto Adam: "If ye eat of the Fruit of this Tree, ye shall surely die." What was the nature of this death?

15.24 First, let us consider the nature of the serpent. His sign in the Zodiac is the Sign of Scorpio, and his Mansion is the House of Death.* It is the House also of alchemy, of poisons and filtrations, and the sign in itself is the symbol of Transmutation, for therein the Serpent shall arise transformed and shall become as the Eagle which soars in the planes of Intellect. Thence he shall bring down the Celestial Fire and shall destroy himself that he may rise again, the immortal Phœnix, renewed and purified.**

15.25 I say to you that the transformation from the chrysalis to the butterfly is as a shadow compared with the transformation awaiting the glorified Serpent when he shall have flung aside the coil of his mortality and arisen, winged, into the Planes of his inception.

15.26 Yet now, because he tempted man, is he condemned to the limitless coil of matter, and he shall grovel therein until man himself shall redeem him.

15.27 So the Wisdom of the Gods is degraded in the dust of man's habitation. In the dust of the earth your Scientists and your Philosophers have grovelled for wisdom, seeking, by examination of the material, to encompass the sublime.

15.28 Intellect is imprisoned in the cage of materialism and power is become the weapon of self-will. Thus the House of the Scorpion is become the House of Death, but the Mansion of the Arisen Phoenix is within the Branches of the Tree of Life.

15.29 From the fangs of the serpent issue those poisons which, undefiled, might have been the Inoculations of the Elixir of Life.

15.30 That which is distilled in perversion must disintegrate in death. Therefore Adam, tampering with the forbidden juice, created in blind disobedience the body of mortality, and its fumes destroyed the immaculate body which had been the dwelling-place of his soul. Because his creations were synthetic, he found himself naked, for Perversion has no substance in the eyes of the Lord God, So the Lord God gave unto him coats of skin, that is, a body of incarnation, a physical body like the body of the animal that is clothed with skin.

15.31 Thus the Sons of God descended to the place of the daughters of men. Hence your Biologists have made note that there dwelt upon the Earth a primitive race, and that, many æons later, there appeared in your world an evolved and independent Race, or the First True Men.

Notes. * The space in the heavens along the Elliptic occupying from the 210th to the 240th degree of celestial longitude is allotted to the Zodiacal sign Scorpio which is considered by Astrologers to influence affairs pertaining to mortality. ** Among the Four Living Creatures of the Apocalypse, which represent the Four Fixed Signs of the Zodiac, Scorpio is always depicted as the Eagle.

16 SOUL OF THE WORLD

May 5th, 1932

16.1 SO Eden fell out of heaven and became incorporate in matter. Yet the Garden of the Lord remained in heaven, the reward of man's regeneration.

16.2 The belt of etheric substance that was about the earth crystallized and contracted so that it became a part of the earth's crust, and subject to the laws of physical nature. It was this land that brought forth tares and thistles in a literal sense as well as in the inner meaning that the new world, or Mind of Adam, gave birth to that which was hurtful and destructive.

16.3 The Adamic Race peopled a vast continent that stretched athwart your ocean and spread its tentacles through the fertile valley of the Mediterranean and through lands in western Asia.

This was Atlantis, a continent born of heaven in obedience to the laws of physical science which rule the coagulation of substance and the formation of matter.

16.4 This was not a sudden process, but occupied æons of mundane time. The fall of Adam was not sudden, but the gradual work of Ages.

16.5 The Adamic Race, by their continuous practices and the abasement of their mind, created conditions that were in affinity with the conditions of physical earth, and, since affinities are subject to a gravitational draw, they became incorporate with the earth.

16.6 Your chemists may gather elements from the air, and, by certain processes and amalgamations, may convert them into solids. It was this transmutation that was suffered by the Sons of God in their incarnation, and by their world in its involution.

16.7 At this period, the Nile Valley, the Great Desert, and the vast tracts of land which were destined later to mark the site of the establishment of God's Mysteries upon the earth, were lying beneath the ocean, and the purification of the salt sea protected them.

16.8 Other lands there were upon the face of the earth, and vast populations. Upon the continent of Lemuria, forms of life had been evolving since the foundation of the world, and the daughters of men had long since possessed themselves of the physical bodies of incarnation, evolved by the animal world from the vital properties in matter.

16.9 For æons this great race had existed, for the earth was already old in your judgment of time. The children of the Original, or First, Fall had progressed through many states of purification, and were manifesting in the conditions of a Third Dimension. For them the Earth had been created, for them the Adamic Race had first sought the planes of matter. They were then inheriting the fruits of their victories and their conquest over the evil they themselves had created. They over-ran the earth, progressive and victorious, regaining their latent prerogative of intelligence and intellect.

16.10 Even to-day your Biologists have found the bones and fragments of this ancient race. At Pekin they have found them, in South Africa, and upon the Siberian and Gobi deserts.

16.11 These were not the bones of Adam or of his Race, nor are they the bones of an animal in process of evolution. They are the discarded remnants of the garments of flesh that was worn by the Hosts of Lucifer in the process of their journey back to Nirvāna, the Kingdom of God.

16.12 Before the world was formed, the essential constituents of organic life were within the chemical ingredients of matter. Within each particle of the atom, and fraction of an atom, was a modicum of Spirit, or Force of Life. The Spirit was active within them, but it was a vital force, not a cohesive force. The Spirit is Absolute, and not Manifesting. The manifesting force is the Soul which represents the attributes of Spirit in expression.

16.13 So the Soul of the World, linked in its Being with the Oversoul, even as the Oversoul is linked with the Being of God, stirred within the atomic structures of primitive matter, and, quickened by the invading Spirit, swayed them slowly into form.

16.14 Already there were souls awake within the world. There were the Four Primordial Souls of the Elements, who belonged to the Elemental Kingdom, as I have said already. These had no power to handle matter in a physical form, nor to produce organic life.

16.15 The Soul of the World, released from the Womb of Time, was born with the birth of your Planet. Its first activities were primitive, as are the actions of a babe. It was guided by the Oversoul, the Lord of the World, and so it created organisms through which the imprisoned Spirit within the atom might exhale the breath of manifestation. So life began upon the earth, simple forms of life.

16.16 Then the Soul of the World grew older, and it learnt at the feet of the Oversoul, and obeyed the mandates of the Lords of Creation.

16.17 Thus the expression of Life extended, and from the primitive group-souls that animated elementary forms, there emerged smaller groups of higher development, and thus more complex aspects of nature acquired a state of Being.

16.18 Then, because dense matter was, in its physical form, the work of men's hands, and not the Work of God, the faculty of Disobedience stirred in the Soul of the World, and it obeyed the urge of Self, even as Adam, even as the Neophytes of Lucifer.

16.19 So, by reason of the original sin of Disobedience, of opposition to cosmic Law, the womb of the Earth brought forth tares and thistles, and reptiles were born of her, and loathsome beasts and stinging insects.

16.20 And the Oversoul beheld these things and had sorrow for the world, but He might not stay the hand of those who wrought in perversion, for it is he who has created who must also destroy, or else is the prerogative of free-will wrested from mankind. And behold, man and nature are of God, and possess God within themselves even as God also possesses them. Therefore, since the microcosm is the Macrocosm potentially, his free-will is cognate with his own nature, and to over-rule man's free-will is to tamper with the Powers of God.

16.21 So the Lord of the World identified Himself with the world, and sought of His own pure Nature to purify its perversions. Not alone upon Calvary, but then, in those days of the earth's inception, was He nailed of His own free-will and accord upon the Cross of Matter that His Blood might flow through the veins of the world, that Life might endure and manifestation prevail, that the Earth might preserve its orbit in the universe, and the purpose of its creation be fulfilled.

16.22 Jesus the Carpenter gave his life upon the Altar of Agony that through him this stupendous cosmic truth might be borne in upon the minds of men.

16.23 It is the Embodiment of the Oversoul within the processes of matter, and the presence of His Life-blood within the arteries of the world which is the true Sacrament, and of this Truth every ceremonial Feast is an emblem, not in your Christian world alone, but within all forms of worship, and before the pages of your history came to be written.

16.24 So cohesive life prevailed, and forms evolved, and the Animal Kingdom became an established realm of Nature.

16.25 Then the Shadow of the Cross was laid upon the world, for only through the Initiations of Sacrifice could the Earth regain Nirvāna.

16.26 All that which is evil must be brought into manifestation to the end that it may be disintegrated. The evil which is latent may elude purification, and may lie dormant in the soul and rot out the heart of man.

16.27 For this cause, the synthesis of matter was created, for therein was created a channel for manifestation.

16.28 The Earth was not in itself the innocent scapegoat evolved in purity to manifest the impure; it was in its inception a material creation responding to the reactions of the creative forces of those beings who were destined to become its inhabitants.

16.29 The fall of Lucifer had broken the dam of creative Power and loosed upon the cosmos a torrent of alchemical properties which the interference of primordial Man had perverted into elements of decay and death. The universe became sodden with these vitiated juices.

16.30 Now, as has been explained elsewhere, the method of converting poisonous fluids into pure distillations is by separation, and reversion to the natural affinities. Wherefore the soul of man and the soul of nature are melted in the crucible and purged through the processes of the elements.

16.31 Only of his own free-will and accord may the soul enter the crucible of life for the purpose of purification. The Soul of the World, therefore, led by the Lord of the World, presented a sphere wherein death should be translated into Life, where poisons should become balm, and that which was mortal might regain Immortality.

16.32 The fabric of the Earth was impregnated with Self. Fertilized by Self-will, out of the womb of Desire, was physical matter conceived. Nevertheless, its physical nature was but transient, for within each atom of its structure were the impenetrable and unpolluted forces of divine Life.

All that is Absolute is Good; that which is relative is transient and may be handled by man for good or evil.

16.33 So when the Earth brought forth Life, the Life was good, but self-will penetrated the forms of life and manifested in nature universally.

16.34 You may behold the reactions of Self-love and Self-will throughout the processes of planetary development. In the early stages of physical growth, Desire became manifest in over-production, and Self-will was epitomised in the conflict amidst the pristine forms of nature. Under the government of the Lords or Oversouls, these two reactions were to a certain extent corrective of one another. That which Desire had produced illegitimately, Self-will destroyed ruthlessly, and a balance was maintained.

16.35 You have called this process "the survival of the fittest," and considered it as contributory to evolution, but the Soul of the World could have evolved without the necessity for bestiality and lust.

16.36 So the perverted emanations of mind projected by the children of darkness took form within evolving matter, and suffered, and are suffering, destruction therein.

16.37 The first step in the regeneration of Self-will is Service, and the regeneration of Desire is Love.

16.38 In ancient Egypt, when a Neophyte approached the Mysteries, no matter what his rank, he was divested of all rich apparel and all valuables, and he was allocated to the service of a Priest of higher rank. For years he served the Priest in obedience and in silence, and thus he learned the cosmic lesson of identification of the self-will with the Master's will, and of personal desire with the weal of the community.

16.39 This was the lesson presented to the Soul of the World as it entered, a young Neophyte, into the Community of the Universe.

16.40 Every phase of Nature exhibited self-love and self-will. Large vegetable growths preyed upon the lesser and overgrew them. Larger animals fed upon the smaller, and greater fish upon the lesser. Bird and beast killed wantonly for the lust of killing, and when primal man came to inhabit the bodies of the beasts, he, too, killed and tortured and knew no God but Self.

16.41 Then Eve, the Desire-force, who had led Adam to Death, now taught him also the Way of Life.

16.42 This Eve had not known the Eden of the Upper Earth, the Eden of the Adamic Race, but she had known the primordial Eden of God before the sins of Lucifer had led her forth into the Dominion of darkness. Thus finding herself within the light of solar day and clothed in the

physical body of skin, she used her new-found powers, and brought forth other souls out of the darkness into the twilight of Incarnation.

16.43 This was the First Service, and this she shared with the Motherhood of the world.

16.44 So the first sub-man and the first sub-woman began their first lesson in service through the means of their parenthood, and self-love commenced its absorption in parental love.

16.45 Thus was populated the great continent of Lemuria, and from thence there travelled hunters and adventurers into the reaches of dry land, and the Earth was peopled with that great sub-human race you may call the daughters of men.

16.46 Gradually the Soul of the World took up its cross, and dedicated itself to the Act of Service by which it might regain its freedom. By degrees, the animal world was tamed, and the animals became the slaves of mankind. Man has mis-used this privilege. If he mis-applies this manifestation of the divine Nature within the beasts of the field, then he does so to his own hurt. The horse, the cow, the dog, the beast of burden, that bows to the will of man is taking his part in the bearing of the cross of the world, and is assisting to work out the condition which the ancestors of man have laid upon the earth. If man shows not gratitude but brutishness, then he is become lower than the beast that serves him.

16.47 So the wild things, and the herbs, and the fruits of the ground responded to the Love of the Oversoul of the World Who had taken their cross upon Him, and had identified Himself with the world. So, by degrees, primitive man also responded in some measure and shook the burden of matter from his shoulders and breathed in the life of his new freedom.

16.48 It was at this time that new People appeared upon the earth, the Atlantean, or first True Men. These were the sons of Adam, the scions of the Adamic Race.

16.49 The fatherhood of Adam gave to the race of Atlantans an intellect far surpassing the normal intelligence of the pristine man. They inherited a spontaneous acceptance of balanced forms, or arbitrary design, and of intuitional education.

16.50 The juice of the fruit of Knowledge ran in their veins. The Gods had walked with their fathers in the cool of the Day (of Creation), and they had known within the carnate mind the state of Purity.

16.51 Their fall was not as the primordial Fall of the Hosts of Lucifer. In that day, primordial Man was newly evolved, and was as yet unclad with aught that corresponded to matter. His very Being was shattered by the forces of Perversion and he was projected to the uttermost part of Consciousness, into the outer darkness of infinite Space. The perverted Essences had approached to the marrow of his Spirit, and the centrifugal force of that naked Life-Principle had cast the deformed Consciousness to the ends of the cosmos. It was from thence it returned,

incarnating upon the earth as one stage in its journey back to meet, purified, the perfect Spirit which is its integral Self, that Unity might be restored.

16.52 No such cataclysmic agony befell the Adamic Race. Adam was already a partially developed Ego, possessing estheric and mental and astral bodies. His sin was the sin of Lucifer, the act of Disobedience, of Perversion. But Lucifer was an Angel and a Hierophant, and his Neophytes were children of the Spirit. Adam was a man, and his race were the children of a new Order of existence. His fall was relatively superficial in character, because the perversion penetrated no deeper than the astral body whose juices he had profaned. His loss, therefore, was not a loss of consciousness, but the suspension of the faculties of the psychic nature. He no longer beheld the Gods Who had walked with him in the Garden. They became a memory, a vague recollection, brought from the mental body into the brain of incarnation.

16.53 Pause and consider the surpassing drama of the encounter of these two races upon the planet Earth. One, the pristine man, hirsute and untamed, living by his instinct and evolving through the urge of his will; the other, the True Man, upright and light of skin, living by his intelligence, and cognisant of a super-terrestrial world.

16.54 From the one was demanded Service, and from the other, Instruction.

16.55 Thus, the Soul of the World, manifesting now in Personality, was first taught of a God Who walked in Eden, of Creative Spirits and Elohim, of Angels, and of a super-terrestrial Plane which was called Heaven.

16.56 The Atlantans taught of the Lords they had seen and known before the coats of skin had been given to them and they had descended to the physical world. They taught of such celestial matters as they remembered, and the race of sub-men understood inadequately, and they raised up images and lifted up their hearts to a Spirit that was greater than themselves, and they made offerings of their possessions, yea, even of their children, to propitiate a God of Whom, knowing nothing, they conceived to be like unto themselves.

16.57 Thus the Atlantans beheld the Totems that were raised, and they also, being versed in the laws of Art, sculptured the Forms of the Overlords from the memory they retained of Their appearance, and, having also knowledge of the Mysteries, they made invocations before them.

16.58 In those days, they builded Temples upon Atlantis of dimensions not since beholden upon the earth. And, so long as the Temples were virgin, and their hearts were pure, the invocations of the Priests brought blessing to the people, and fruits grew upon Atlantis, and spring water flowed abundantly, and yellow corn abided in her fields.

16.59 So the hearts of the people were uplifted, and the bodies of incarnations became purified, and the Soul of the World manifested in beauty.

16.60 Howbeit, it is written that Eve, the wife of Adam, brought forth Cain and Abel, and Cain arose and slew his brother.

16.61 So in that day there were two natures manifest in man, both come from the womb of his own personality. There was the microcosmic nature, which, being free, sought the Macrocosm, and the perverse nature, which, being in bondage to matter, sought Self.

16.62 So Self-will slew the expression of the divine Will within man's personality, so his bondage to matter was confirmed, and he was shut off from the Psychic World, the Land of the Living Ones.

16.63 Thus Self became enthroned and worshipped within the Temples beneath the Mask of God.

16.64 The Priests continued their invocation before the Altar, but the power that was generated was the power of Self, and its source was with the Angel Lucifer.

16.65 Meanwhile, the daughters of men beheld what was come to pass, and some assisted the Atlanteans in their rites and in their abominations, and others continued to generate such Deities as they conceived within their minds, and to worship them in the light of their understanding.

17 THE STORY OF THE ARK

May 18th, 1932

17.1 HEREIN is the Allegory of Noah and of his three sons and of their wives, and of his Ship of Life that surmounted the waters of the soul's conflict and discovered the dry land of self-conquest.

17.2 The history of the universe, in all its detail, is the life-story of the soul of man. Read it thus. This interpretation detracts not from historical values, nor renders the narrative of necessity invalid as a record of events.

17.3 Rather is the record become enhanced in worth, for the outer expression, or event, may be the better valued in comparison with the inner interpretation, or Mystery.

17.4 The fall of Adam is re-enacted in each human heart that seeks the Self, and gives ear to the promptings of the hidden power that may be perverted in self-interest, and in disobedience not to the arbitrary mandate of a human God, but to the all-pervading cosmic Law.

17.5 So the story of the Flood also is re-enacted in the soul that has abased its prerogative in perversion, for the flux of its passions become unloosed and the waters pass over its head and the waves of destruction break upon the psychic body.

17.6 The story of Noah is written in the heart that, denying Self, is merged with the All, and has affinity with the purpose of God, His soul, free from the bondage of matter, is a free soul, and has regained the eternal freedom of the Sons of God.

17.9 He watches the great flood of unbridled emotion sweep over the earth, and he builds for himself and for his children the Ark of Character that shall carry them upon the turbulent waters until the flood shall have subsided.

17.10 Behold how the Ark must have strength, or it shall not outlast the beating of the flood. It must have Beauty, or it will not attract the neighbouring Kingdoms to seek its shelter. It must have Balance, or it will not keep an even keel upon the seas.

17.11 You may read how Noah builded the Ark of Character according to the rules prescribed by Universal Law; how the foundations were laid, and the superstructure raised thereon.

17.12 This is the Ship of Life, the Ark of Regeneration, for in the building of Character, the Personality found a safe habitation until it came to rest upon the Mountain, which is the place of re-union with the Soul.

17.13 Nor is Noah an epitome alone of regenerate humanity. He stands also as a symbolical personality representing the citizens of Atlantis who built themselves ships and sailed forth from their native land before the flood waters swept in and destroyed it.

17.14 These surviving Atlanteans were no less regenerate. They also had learned the lesson of the mastery of Self, and their ears were open to the voice of God. They were aware of the uncurbed emotional excesses that were sweeping over their land, and to them the prophecy was given that the cataclysm that was taking place in the Astral World was to manifest in its counterpart in matter, and that the ocean would destroy Atlantis.

17.15 Geographical upheavals of great magnitude were less uncommon in those days. During the formation of the earth's crust, whilst the elements had been cooling, many such re-adjustments had taken place, but, at that time, the Atlanteans had not incarnated, and you have no record of the destruction of primitive life by floods and earthquakes. Such, however, occurred, and the Atlantans knew of these seismic disturbances. This last, and in your eyes, most disastrous of these occurrences, marked the final lap in the formation of the world, and it would have been avoided but for the interference of the Atlanteans with the primary forces of Nature.

17.16 The word "magic" has no meaning for you today. It is applied to practices which exhibit little phenomena in the physical world. In those days, the Earth was sensitive to the laws of a Fourth Dimension, and the Atlantans possessed knowledge of these forces which their forefather Adam had wrested from its forbidden source.

17.17 The practices in which the Civilisations of Atlantis indulged have fallen into dis-use, for, since the great inundation, the Earth has not responded to the vibrations that were then invoked. Therefore, the mind of man has discarded even their memory, and you may find only the shreds of remnants among the primitive races of the modern world, whose distant forebears lived and thought before the face of the earth was changed.

17.18 Man sought to command the Seven Spirits of Nature and the Four Elementals, or Devas. He sought to control the gyrations of the Earth, and to be God within his own personality. He invoked the power of Lucifer to enthrone Self upon the Holy Place.

17.19 He abused the processes of the body and perverted the reactions of the mind. He churned up the rivers of passion until they became a torrent that destroyed him.

17.20 In the personality of Noah, you may behold an epitome of the mastery of the Four Elements which is invested in the Power of God, for he that dispossesses Self shall possess all.

17.21 The Lords of the Elements resisted the mastery of man and rose in rebellion to his domination. The Fire arose out of the vortex of the world through the gaping gorges of the mountains and poured out the vengeance of the Devas upon the civilization of Atlantis. The Element of Air called forth the Four Winds to gather the clouds of the heavens, and the ruling Devas of Water poured forth the vials out of the firmament so that the tides of the ocean were swollen and overflowed their confines. And the Earth quaked and was rent, and the seas poured into the chasms and man's labours of ten thousand years were swept away.

17.22 And when the waters subsided, and the air was pacified, and the fire had returned to its cavern of inception, behold, the face of the earth was changed. A great ocean rolled where once had flourished the vast dominion of Atlantis, and where the seas had concealed the mysteries of creation, a new earth arose, a virgin land watered by the pure spring of a holy river, flowing northward between the golden sands that so lately had been the ocean bed.

17.23 The Spirits of the Elements were free from the bondage of man, but they may not oppose the will of the Hierophants, or Angels of God. Thus their work of destruction was turned to man's advantage, and he became possessed of a new and virgin world.

17.24 At this time, and during the course of similar physical catastrophes, there were eliminated from the earth's surface many abortive forms of incarnation. The entry of the birds and beasts into the Ark of Noah typifies the persistence of the more evolved forms of life appertaining to

each individual kingdom of Nature. Man does not rise alone above the perversions of matter. His influence is upon all expressions of life which he contacts, and all must evolve in harmony.

17.25 The post-diluvian world showed a progress in evolution which was universal and not restricted to the activities of the human race alone. Man is too prone to single himself from the progression of the material fraternities, and even from matter itself. In his physical frame, man is wholly matter, and there exists a Life-Element vibrant in matter even as there exists an Immortal Spirit within his own flesh.

17.26 This is the significance of the presence of the denizens of the animal Kingdom within the Ark of Noah. The Seven Kingdoms of the Earth shall progress together, not by amalgamation, but by unity of purpose.

17.27 The establishment of the Seven Souls of Nature is expressed in the Story of Noah. It was, in the first instance, the angelic Voice which prompted the construction of the sacred vessel. It was Noah, or Man, who built the Ark of Salvation whereby he and his great human family might possess an abode of safety from the turbulent elements of the planet. The animal kingdom followed the human lead, as well they should, since man had been given dominion over them. The aquatic Kingdom, as yet individualized, belonged still to the Soul of the World, and was safe within the bosom of the Elements. The vegetable Kingdom ministered to Noah and his company through the symbol of the olive branch, promising peace, renewal and achievement to the human soul. The mineral Kingdom was active in transmutation, and in the preparation of a new land. The elemental Kingdom is symbolised in the Signs which were given to Noah and his three sons.

18 THE SONS OF NOAH

May 24th, 1932

18.1 SO in cosmic Physics, Atlantis had been as the Centre or chakrā, through which had flowed the inspiration and the learning and the power that reached the children of men. It had served as a link with the Etheric World, and because the link had been violated, the chain was broken.

18.2 Thus from this centre there departed Four Companies, known to you in symbol as Noah and his three sons, each man with his wife, signifying perfection and equilibrium.

18.3 Departing from the centre, which may be taken geographically to be upon your equator, (although the earth at that time was subject to an adjustment upon its axis), these four Companies dispersed to the four quarters of the Earth, and they mingled with the daughters of men, and the peoples of the earth became as one race.

18.4 To the West went "Noah," the first, or Father, of the exiles, and he and his followers dwelt in the land which is now called the American Continent, and in Siberia and Manchuria, which at that time were joined by extensions of land.

18.5 This was the first departure from Atlantis, and it was accomplished before the western area of the continent, which was the first to be engulfed, had been destroyed.

18.6 So Noah became the forefather of him who was Lord of the East, the Light of Asia.

18.7 For his people flourished exceedingly, and peopled that quarter of the globe that lies upon the fringes of the Pacific waters.

18.8 Here is an early civilization, gifted, inspired, and in touch with the early traditions of the first human race.

18.9 The physical generations of Noah remained longer upon Atlantis. Then they also formed of themselves three companies and departed into the outer world. Eastward, much later, travelled "Shem," and his company, and peopled the nations of the East, whence arose the Star of Wisdom, and he became the forefather of King Solomon and of the House of David, and thus of the Incarnate Messiah.

18.10 To the South went Ham, to the virgin plains of Egypt, and his company rested beside the blue waters of the Nile. His people were the fathers of the Priests of Egypt and of the Sages of Arabia. This was the chosen people of Osiris, the first Inspired Incarnation.

18.11 To the North went Japhet, the father of the Aryan Race, and his children populated the continent of Europe. As yet his issue have given incarnation to no great Master, but the time is yet to come when One shall come, born of the body of the Aryan peoples, in the Name of the Overlord of the World.

18.12 Even to-day you may trace in your world the progeny of Noah, and mark his re-incarnations, and the incarnation of his sons. Truly they have been the Fathers of your race, and their spirits have been ruling Spirits that have guided you.

18.13 They taught much to the ignorant and undeveloped peoples of the earth, those stalwart sons of a race of Supermen. They taught the worship of the Gods they had revered in the Temples of Atlantis, they told epic tales that seemed like legends of the days when Atlas had been King of Atlantis, when the Sanctuary of Rā had been kept spotless within the Holy Precincts, and of the after-days of debauchery when Osiris had come amongst them and had sought to save their land.

18.14 They instructed the people in architecture and in the fine arts and they revealed the Mysteries of the Sacred Writings. And, as the years went by, that which once had been a Revelation became only a Tradition.

18.15 Mark the Signs and Signatures which are given to the Man Noah and to his sons. They are in accord with the Four Fixed Signs in the Heavens, and with the Four Living Ones, of whom writes Johann in his mystic Book.*

18.16 To Shem is given the Lion, the emblem of the Tribe of Judah, and the sign of the Shem-itic, or Semetic, race. This emblem is the signature of strength.

18.17 To Ham was given Taurus, the Sign of the Bull, the Sacred Beast of Egypt, the Land of Ham. The Bull signifies Patience, for upon the children of Ham was laid the yoke of Initiation. Within the courts of Ham were conserved the Holy Mysteries, and it is from thence they have been given to the world.

18.18 For the beast you have called "The Bull," is, rather, the Ox, the emblem of the bondage of mankind beneath the yoke of matter, and of the ritual of Service that shall re-instate the freedom of the soul. This is the Earth Sign of the Triplicity, but it represents the bondage of Earth, and the patient subjugation of the elements of matter.

18.19 To the youngest son, Japhet, is given the Sign of Scorpio, the Serpent, Wisdom, which become emblazoned as an Eagle upon the flags of his kingdoms.

18.20 Æsculapius and his School were sons of Japhet, and they laboured for the evolution of their Sign. These younger brothers of your world have yet another step to go in the course of their initiation. The Eagle which is their emblem shall become as the Phœnix, arisen from the ashes of self-desire.

18.21 There were those who worked in Greece in days now ancient, to awake the Serpent from its bed of slime, and they helped as they might to purify the Mysteries that were celebrated in the Temples and to awaken the minds of the people, that the Serpent might shed the skin of its incarnation within the elements of dust. Thus came Apollonia's from Tyana in Cappadocia. Thus had come many before his day.

18.22 So the Serpent, Scorpio, shed its skin within the Temple, and arose, an Eagle, soaring the skies. But there were some who found the empty skin within the Temple, and they fell down and worshipped before it, believing it still contained the body of the Serpent, sleeping.

18.23 Many things I tell you hidden within this short allegory. Learn of them in your heart. Lift up your eyes to the heavens for the wisdom that you seek, and worship not blindly the empty body within the Sacred Tomb.

18.24 There is a fourth Sign in the heavens, Aquarius, the Man bearing the Pitcher of Water. Herein is the symbol of Noah, the Life-bringer to the races of the world.

18.25 His Sign rules the New Age** that is dawning in your history, and in your Age, knowledge from the East will come to you, and be linked with the Wisdom of the West. For his Sign, which is the Sign of the Rainbow, is an Arc, uniting west and east in a seven-fold ray.

18.26 The Pitcher of the Water of Life is flung out across the heavens, and the children of the earth who thirst may take and drink freely, without money and without price.

18.27 You may behold the Seal of God's Covenant, that the waters of the Astral Plane shall not again flow over the soul, for through the initiations of Noah, Mankind has builded the Ark of Character, and has reached the Mountain of Attainment.

18.28 There are many coming through into incarnation who are young in spirit, and many who have battled long with the forces of evil of a virulency not known upon your physical plane. There are still great reservoirs of latent evils that must be permitted manifestation ere their dark waters may be transformed into the Waters of Life.

18.29 Yet your Earth has not failed in its plan and in its purpose, and there is a vast company of the human race that has left its planes rejoicing, to return no more.

18.30 These have suffered the Initiations of the Four Fixed Signs, and of the Four Elements, and have been crowned with the Crown of the Magus by the Overlord of the World.

18.31 These are the Prodigal Sons, returned from the vortex of matter, and of these hath it been said: "He that overcometh shall inherit all things. And I will be his God, and he shall be My son."

18.32 Have courage, you who travail yet in the vortex of the world, and have patience with those who have yet to overcome the perversions of matter and win the Crown of Life.

18.33 Remember the labours of Noah who builded unremittingly, and founded an Ark which was the salvation of the world.

18.34 Remember the Agony of the sinless Overlord of the Earth, Who sacrificed His Soul upon the cross of matter, and His body upon Calvary.

18.35 Man possesses the heart of Noah within himself if he build a nature that shall over-ride the flood of Passion. If he give himself in Service, he is crucified with the Lord of the world, and he shall sit with Him also upon His Throne.

Notes. *This refers to four of the twelve signs of the Zodiac which are regarded as "fixed". They are Leo the Lion (Fire), Taurus the Bull (Earth), Scorpio the Scorpion or Eagle (Water), and Aquarius the Water-Bearer (Air). These Signs are symbolised in the Four Living Creatures of the Apocalypse. **The "Age" referred to, is a period approximating to 2,160 years, during which the solar universe is passing through one sign of the Zodiac. It is interesting to note that about the year 4500 B.C. the sun entered the sign of Taurus, and that the Bull was Lord of the skies throughout the period of Egyptian ascendancy. It passed into Aries, the Ram, about the year of Abraham and there remained until the Christian era when it entered Pisces, the Fishes, the Sign of the Cross. It is now due to pass into Aquarius, the sign of the Waterman. (--M.L.)

APPENDIX: A NEW BIBLE

From LIGHT (A Journal of Psychical, Occult, and Mystical Research)

NO. 2759. VOL. LIII. FRIDAY, NOVEMBER 24, 1933

LETTERS TO THE EDITOR

A DOUBLE INTRODUCTION

Sir, -- About this time last year, just at the close of a sitting, the Control asked me if I would make a point of visiting a Dr. R. who was now house-ridden, cut off from his accustomed intellectual companionship and often very lonely. "He is all right at the moment because he has got an interesting MS. to read. This is the work of a lady who is permitted to come over here and read some of our books *taking back with her a memory of what she has read* which is then put into writing. Buy the book when it is published. Her name is Marjorie Livingston. Go and have tea with the old Doctor."

When the Medium came out of trance, I asked if she knew a Dr. R. ----. She did, and was going to sit with him in two days.

I wrote to the Doctor, giving a detailed account of my sitting, saying he, alone, could vouch for the facts, and asking if I might have tea with him on the following Wednesday.

This letter I sent to the Medium asking her to forward it, as I preferred to remain in ignorance of the address.

The reply came. Everything was verified. I Went to tea with this new friend, of whom I knew nothing about until the introduction was made through a discarnate entity.

I made a slight mistake in the spelling of the name which I rendered (as I had received it) phonetically.

Until I met Dr. R., I did not know Marjorie Livingston had already written on psychic matters. She, too, was a complete stranger to me of whom I had not even heard.

FLORENCE HODGKIN

NO. 2760. VOL. LIII. FRIDAY, DECEMBER 1, 1933

SPIRIT WORLD LIBRARIES

THE STRANGE STORY OF MRS. MARJORIE LIVINGSTON

In a letter to the Editor (Nov. 24th) a correspondent of LIGHT told the story of a spirit communication which she received concerning Marjorie Livingston, of whom she never heard before. The communicator referred to Mrs. Livingston as a lady "who is permitted to come over here and read some of our books, taking back with her a memory of what she has read, which is then put into writing."

In an interview given to LIGHT Mrs. Livingston kindly elaborated this message in the following words:

"Everything has its counterpart in the astral. Every book which is above gross ideas of matter has a counterpart in the astral libraries. The type of the book determines the plane on which it will be preserved. THE NEW NUCTEMERON, my first book, I am told, exists in the astral libraries in a much finer form than the earthly copy. All the works of Apollonius of Tyana are in those libraries, Spirit-books, too. When we go over ourselves we should be able to write books and get them into libraries. They again would have their counterpart on a still higher plane. No knowledge is ever lost."

What is the difference between such spirit libraries and the Akashic Records? we asked.

"I suppose the libraries are part and parcel of them. The Akashic Records take various forms. The lowest form is the physical book on the earth. There is an imperishable part in them: the idea. Ideation comes first, form afterwards."

How do you read these books?

"Most of my experiences begin in the waking state. I deliberately give myself the idea of leaving the earth, or if rising from it. Then I reach a garden and go through it to the Temple of Truth, which stands upon one of the outer spheres of our planet, and I am met there by one of the Hierophants who takes me to the Hall of Learning. There I am actually shown a book laid on a lectern, and told to study it. I remember nothing more then until I find myself back. In sleep I have the consciousness of going there again. But no memory of what I read. When, however, I

begin to write, the whole thing becomes alive in my mind. Thus I know what I have been studying. I could not have written the [THE BOOK OF TRUTH] otherwise for I did not choose the subject of its chapters and did not read them up."

And your clairaudience experiences?

"All my previous books were clairaudience received. I become conscious simultaneously on all mental planes. I heard THE ELEMENTS OF HEAVEN dictated word by word. I only copied it. Sometimes I received 150 words before there came a pause. In THE NEW NUCTEMERON and THE HARMONY OF THE SPHERES the method was of memory clairaudience. That is, while I was writing them I heard the words echoing in my brain as if I had heard them before."

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ASTRAL LIBRARIES

MRS. MARJORIE LIVINGSTON'S OTHER-WORLD ACTIVITIES

It will be recalled that in our issue of November 24th, Mrs. Florence Hodgkin, of Reading, told how, in a communication from the "other side" through a trance Medium, she was informed that Mrs. Marjorie Livingston (of whom she had not heard previously) was "permitted to come over here and read some of our books, taking back with her a memory of what she has read, which is then put into writing."

On her attention being drawn to this, Mrs. Livingston confirmed the statement and added some interesting details regarding the Astral Libraries.

Following the publication of this information (LIGHT December 1st), Mrs. Hodgkin wrote expressing pleasure at the reliability of the communication being thus established and added:

"I received a far more detailed account of Mrs. Marjorie Livingston's activities than my former reference allowed me to relate. For instance, I was told she is at work on the Bible - not as we know it but as it *should* be, and as it is in the copy she is allowed to investigate. An example of the difference was given to me, and if she is able to sustain the quality and significance of that fragment, then never, surely, will the literary world have received such a 'best-seller'. I am inclined to believe, after reading your article, that this may be news even to Mrs. Marjorie Livingston herself, whom I have never met."

This letter we forwarded to Mrs. Livingston who, in reply, wrote:

"The note from Mrs. Hodgkin is wonderfully interesting. It gives me a specific example of *internal* evidence which is so valuable. The Book which I mentioned as being shown to me in the Hall of

Learning was a Bible, though 'not like ours' as Mrs. Hodgkin says. I never mentioned this fact to a living soul, so it was extremely evidential that it should have been given to me in this way.

"The *external* evidence is weakened by the fact that the Medium knew my name and had met me some long time ago when I once sat with her, but I never think, personally, that external evidence should be over-valued in these matters: it is like trying to weigh gold-leaf on the luggage machine in a goods' yard! It is the internal evidence which is of true value to those concerned.

"I am very grateful to you for setting this correspondence in motion, for it is so heartening and encouraging to get proof of the accuracy of one's work and messages in this so-called miraculous manner."

